September 1965

# Instructor

SEPTEMBER 1965



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\*Includes, Answers to Your Questions, Memorized Recitations, Coming Events, Deseret Sunday School Union.

• Indicates material has special value for the course or area though not keyed to a current lesson. Dates indicate the time when enrichment material applies to specific lesson content.

A=Administration.

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\*Includes, "On Playing Organ Pedals," Sacrament Gems and Organ Music.

of The Church of Jesus Christ of Latter-day Saints First number is the month; second number is the day. COVER REPRODUCED BY THE DESERT NEWS PRESS © 1965 Deseret Sunday School Union Board Number in parentheses is lesson number.

# Guidance of a Human Soul-The Teacher's Greatest Responsibility

by President David O. McKay

The most important responsibility that can come to a man or woman, not only in the Church, but also in life, is the responsibility of training and teaching children and youth, and in that training to avoid leaving any impression that might misdirect or injure any one of those boys or girls.

Standing in front of our old home in Huntsville are several stately poplars. One, when a sapling, had its bark injured. The scar remains in that stately old tree to this day, though over half a century has passed since the scar was made. Such is the effect of early impressions upon childhood. Of what inexpressible importance is the calling of a teacher who produces impressions which only death can obliterate, and mingles with the "cradle dream what shall be read in eternity!"

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.)



Photo by H. Armstrong Roberts.

"Train" means to form by instruction, discipline, drill—to establish good habits by teaching or discipline. To initiate or instruct. Training in ways selected for him, in the way he should go, and habitually walk therein.

#### Discipline in the Classroom

I believe that discipline in the classroom, which implies self-control, and which connotes consideration for others, is the most important part of teaching. Note these two elements.

The best lesson a child can learn is self-control, and to feel his relationship to others to the extent that he must have respect for their feelings. Self-denial is so important and self-control such a valuable quality in human nature, that one man has said truly that the worst education that teaches self-denial is better than the best which teaches everything else and not that. Therefore, let us consider the importance of order and discipline in the classroom, with these two great elements in mind.

Education begins with life. Before we are aware, the foundations of character are laid; and subsequent teaching avails but little to remove or alter them. Daniel Webster, who gained his education through the self-sacrifice of his father and mother, in the height of his influence in our great country, said:

"Educate your children in self-control, to the habit of holding passion and prejudice and evil tendencies subject to an upright and reasoning will, and you have done much to abolish misery from their future lives and crimes from society.

"Knowledge does not comprise all which is contained in the larger term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be instilled; and pure morality inculcated under all circumstances. All this is comprised in education."

Associated with this thought of self-mastery and self-control is the word self-abnegation—"a rare virtue," says Holmes, "that good men preach, but good women practice."

(For all Gospel teachers.)

(Continued on following page.)

#### Three Sources of Disorder

What are the sources of disorder in a classroom? Disorderly conduct should not be permitted in any class in the Church or in any class in public schools.

A disorderly environment, one in which disrespect is shown to the teacher and to fellow pupils, is one that will stifle the most important qualities in character.

What are the sources of this disorder? I name (1) the presence of a hoodlum. What is a hoodlum? He is a spoiled brat. And a brat is an ill-mannered, annoying child. (2) Lack of interest. (3) An unprepared teacher. How shall we eliminate these three sources of disorder?

First, regarding the child who probably comes from a home that has neglected to teach him the importance of self-control: Parents have failed to impress upon him the need of consideration for other members of the family, the first consideration of parental care. There is a phrase that has just come into use which probably we could use, and that is a word they call empathy, not sympathy, but empathy, which means an imaginative projection of one's own consciousness into another being; or better, the ability to appreciate another person's feelings.

It may be wise before condemning this disorderly boy—strangely enough, you very seldom have a defiant girl—to understand what his home life is. You can get acquainted with the conditions. You may have to appeal to the parents later. But before condemning the child too much, just try to put yourself in his place and find out just what is motivating him. Perhaps he has been permitted to develop in the home a selfishness, a desire to be recognized in the home.

I think you will find, if you go into that home, that his parents seek to make him the center of it when visitors come. He is the one who must be noticed, and they have developed in him a desire to be the center of attraction. He is the one to whom visitors must listen. In the home perhaps that child really has been taught not to control himself, but to do everything to make himself the center of attraction.

#### An Example To Teach the Hoodlum

That might help you, and perhaps aid you in influencing him, not by force, but by giving, in a surprising way some morning, a lesson to show how he should consider others. You might change the lesson and give the story entirely for his benefit.

Suppose he is building up the thought that he is going to do as he pleases; that he is not going to serve others nor have any consideration for them. It may be that you can approach him by telling the story of Sidney Carton, one of the characters in Charles Dickens' A Tale of Two Cities. Sidney Carton was a brilliant lawyer, but he was dissolute: he had little if any concern for others. He cared for himself alone. No, there was one for whom he cared, and that was a sweet woman with whom he had fallen in love years before. He spent his life indulging in his own interests, taking everything he could get for himself, never thinking of the welfare of others. Finally, when he sat in the presence of a 78-year-old man, Sidney realized that he had wasted his life. He said to his old friend: "Yours is a long life to look back upon, sir."

"Yes, I am 78 years," said the old gentleman.

"You have been useful all your life, steadily and constantly occupied, trusted, respected, and looked up to."

"Oh, I have been a man of business ever since I have been a man. Indeed, I may say that I was a man of business when a boy."

Sidney said: "See what place you fill at 78. How many people will miss you when you leave it empty!"

"Oh," said Mr. Lorry, "I'm only a solitary old bachelor. There is nobody to weep for me."

"How can you say that? Wouldn't she weep for you?"—referring to the one girl Sidney had loved. "Wouldn't her child?"

"Yes, yes, thank God.  $\,$  I didn't quite mean what I said."

"Ah, it is a thing to thank God for," said Sidney. And then he pictured himself in these words: "If you could say with truth to your own solitary heart tonight, 'I have secured to myself the love and attachment, the gratitude, or respect of no human creature; I have won myself a tender place in no regard; I have done nothing good or serviceable to be remembered by.' If you could say that, your 78 years would be 78 curses, would they not?"

"You say truly, Mr. Carton. I think they would be."

If you have the attention of that disturbing boy by that time, perhaps you could close by saying: When Sidney Carton offered his own life for the husband of the girl he loved, there was an enlightening halo in his face, which seemed to say, as Charles Dickens puts it: "This is the happiest moment of my life. I am doing something that has made my life worthwhile."

If you fail to reach him that day, you can make an appeal to class loyalty. "Let's make our class the best in the entire stake. Let's have our class the most quiet class in our Sunday School. Let's have our record the best in the stake so that I may report to our stake president that our class has no disturbing influence."

I think you may be able to appeal to that spoiled boy. You can make him the leader, probably—a leader in class loyalty. If that fails, then you can make an appeal to the parents, and you can say: "If his misconduct continues, we shall have to put him off the roll." That is the extreme action. Any teacher can dismiss a boy; you should exhaust all your other sources before you come to that. But order we must havel—it is necessary for soul growth, and if one boy refuses, or if two boys refuse to produce that element, then they must leave. Better one boy starve than an entire class be slowly poisoned.

The Second Cause for disturbance is lack of interest. That can be increased probably by having a social. Invite them to your home. I have noticed through the years when I have met classes of Sunday School children, how proud the children are to say, "This is our class—see, these two are our teachers." They came together; the children know of the interest of the teachers. You can have them in your home. You can gain their confidence that way.

Third: We can overcome that disorder by the teacher's preparation. I know of nothing so important. Once you have their confidence, then what you say is a guiding influence in their lives. Your life itself, your personal appearance, your presentation of your lesson, emphasizing a definite truth in the lessons prescribed by the general board—all contribute to guiding their lives. I suggest that you make your own outline of the lessons, so that you will have it in mind, so you can emphasize some truth that will be applicable to the boys and girls you teach.

#### True Teaching Demands Personality

But remember in the presentation of your lessons, yes, and in the preparation for presentation, that no matter how well prepared you may be, those children's interest will depend upon the personality which you place in that lesson. There is no teach-

ing of morality without personality. Note the parables of Jesus. Many of them refer to plants, to the field and the soil, fishermen, and so on; but most of them will introduce personalities. The life of Jesus is the life of a personality. He did not write a line, except with his finger in the sand, and no one knows what He wrote; but His life, which He gave for our salvation, our eternal exaltation, is still living. It is the impressive, the inspiring element throughout the Gospels—His life! Introduce personalities. Have an illustrative story. The children will follow you as you give it.

#### The Greater Power Which Every Teacher Needs

With these three things in mind, I believe that we can eliminate from our classes the disorder that is causing you so much worry and concern.

But there is one more thing most important, and that is that you cannot do these things of your own skill, of your own ability, no matter how much training you have had, nor how much study you put into your lesson. There is a greater power which every teacher needs, which he must have, and that power comes from above. I know from experience of the efficacy of prayer. As a child I thought I would have to kneel always before I could say a prayer, and there is virtue in kneeling. You cannot imagine offering a prayer if you take the position of a pugilist; position of the body has something to do with prayer. We kneel. One man said: "If you are going to pray, go into the room and kneel in the center, and just think for a minute or two of what God has done for you and what your needs are, without saying anything." I think this is a good idea.

There is never a moment in life when you cannot pray. If you are studying as a student, you can offer a silent prayer, for "Prayer is the soul's sincere desire, uttered or unexpressed."

Every Sunday School teacher—I think every teacher in the world—should offer a prayer before he meets his students. The teacher, sensing his responsibility, should realize his dependence upon a greater power.

Teachers have the greatest responsibility of anyone in the world—the guidance of a human soul! As I stated in the beginning, a scar might remain throughout life, but so will the virtues remain throughout life and all eternity.

Library File Reference: Teachers and teaching.

# SHALL KNOW THEM"

by Louis G. Moench\*

... Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . Wherefore by their fruits ye shall know them. (Matthew 7:16-20.)

The Lord can judge people by their hearts. We are limited to knowing people by their actions. Good intentions pave the way for good actions, but good intentions are not ends unto themselves. Bad intentions can be concealed or disguised only temporarily. No matter how skilful at disguise and subterfuge, no one can successfully hide a bad character indefinitely; and, sooner or later, what is in a man's heart will spill over into his actions. He will be judged accordingly. We do not put a person into prison for thinking of robbing a bank; but if he thinks of it, he opens the door for action. The ward clerk does not issue tithing receipts for tithing we intend to pay, but intention is the first step.

Integrity must be a full-time, pervasive quality, covering the whole person, to have significant influence in one's life.

A district court judge sitting on sanity hearings a number of years ago reminded himself and his staff that fulfilling the law was required of the court. But while fulfilling the law, it was required that they do what was right for the individual appearing before the court. Until they had done what was right, they could not close a case, "even," he said, in half-jesting seriousness, "even if I have to find another law to fit the case." His good reputation spread, and the people of his state rewarded his integrity by elevating him to the state Supreme Court.

A common cry of the student now is, "Who am I?" The search for identity becomes as intense as the search for knowledge. The search for identity is a frantic issue because many have little knowledge of self. And many have little knowledge of self because they are not honest with others or themselves, seeking only the glib answer, the slick substitute, the fast buck, the gimmick, the alibi, the rationalization, the excuse, the justification.

In the search for solutions to baffling problems, each problem may require a separate, major decision. We may forget there are already trustworthy solutions available to everyone in the Decalog, the Golden Rule—the Gospel of the Saviour provides the blueprint, the road map. If one understands his position in the plan and purpose of life, who he is, from where he came, why he is here, where he is going, then his decisions on individual matters become integrated into a working unity-he has integrity.

A man who enjoyed his wife's cooking and regularly told her so found himself gaining weight. He persuaded his wife to help him reduce but found he was blocking her efforts because he liked salted peanuts and potato chips. Giving the matter careful thought, he found that he was making 34 separate decisions on each bag of peanuts, over 50 separate decisions on each bag of potato chips. How could he expect to make the correct decisions on each of 84 items? He was successful when he made only one decision, "NO," about the whole bag of peanuts or chips. The decision to do right can be a simple, all-inclusive, single decision.

Orbiting the earth or seeking a star or the Sea of Tranquility on the moon, a manned space vehicle carries devices, controls, instruments sophisticated beyond imagination, and is monitored and controlled

<sup>(</sup>For Course 13, lesson of November 21, "Responsibility"; for Course 15, lesson of November 14, "Righteousness, Division, Degeneray"; for Course 17, lesson of October 17, "Cultivation of the Mind"; for Course 29, lesson of November 7. "By Their Fruits"; for the general support of Family Home Evening lessons, and of general interest.)

\*Dr. Louis G. Moench is a psychiatrist in the Salt Lake Clinic and a member of the Governor's Mental Health Advisory Council He is employed as chairman of the Department of Policity of Chicago and at that time was awarded membership in Phi Beta Kappa, a national honorary fraternity. His wife is Maevonne Rees Moench. They have eight children.



Photo by H. Armstrong Roberts.

Whether orbiting the earth or seeking a star, a manned space vehicle depends on the combined effort of each resistor, each valve, each human hand. Success or failure is final proof of integrity—not of good intentions.

by earth-bound equipment even more complex, manned by technicians, engineers, scientists with skills undreamed of until only a few years ago.

What prevents disaster? How can all these thousands of people and mountains of "hardware" work in precise harmony toward triumph instead of disaster or utter chaos? Success depends on the integration of each resistor, each valve, each human hand, into a functioning unity, each with a single purpose integrated into a single, over-all purpose; and success or failure is the final proof of the integrity of each part or person, not of their intentions.

Integration—integrity. Only when one integrates his beliefs, convictions, faith, understanding of the meanings and purposes of life, into his overall pattern of action, in order to function as a coordinated, dedicated, complex mechanism—as an integre—can he serve the Lord successfully. Integration of one's entire self into a properly functioning unit is a primary requirement for mental health.

One of my favorite individuals is a humble Phillipine convert to the Church, a man I have never met. He passed on to one of the General Authorites a simple but profound truism of integrity: "For forty years I did not know who I was nor where I was going. Now I know who I am and where I am going."

Library File Reference: Integrity.

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by Steven C. Wheelwright\*

Perhaps one of the hardest things for a new missionary to do when he arrives in the mission field is to adjust to missionary methods. I can remember listening often, as a youngster, to returned missionaries giving their homecoming talks, in which they told of wonderful experiences they had had during their two years of service to the Lord. This is what I expected upon my arrival in Scotland-a series of wonderful experiences. But I soon learned that this was not to be. I would really have to work before the Lord would bless me with success.

Often as we went from door to door tracting, I thought of some of the experiences I had heard others talk about and wondered if that kind of thing would ever happen to me. Then, in Kirkcaldy, on a typical Scottish day, cold and damp, my companion and I were directed to the home of a Mr. Brunton and his wife. They were willing to listen to our message.

As we talked with Mr. Brunton, we found that he knew a great deal about the Mormons. In fact, as we proceeded to teach him and his wife the discussions, we learned that all of his aunts and uncles had joined the Church and gone to America several years previous, when he was but a lad. He said that the reason his mother had not joined the Church and emigrated to America was that she had been afraid to cross the ocean. As we continued to meet with Mr. Brunton, he explained to us his great interest in his relatives and said how appreciative he would be if we could put him in touch with some of them.

The only information he could give us about his kin was a few names and the fact that he thought they lived in or near Salt Lake City. I wrote to my father, explaining the situation, and he was able to contact some of Mr. Brunton's living relatives in the Utah capital city. This was truly a rewarding experience, and it was a great boost to my testimony to see the happiness in Mr. Brunton's face as he told of the joy it brought him to be in touch with his relatives again.

I am sure the encouragement and the testimonies written to him by his relatives were a great help in bringing him into the Church.

Another reward. Just previous to his baptism we discovered to our delight that Mr. Brunton's grandmother, a Cunningham, was also a great-grandmother to our mission president, Brother Phil D. Jensen. This incident showed all of us that the Lord does guide our efforts as we strive to fulfill the callings He gives us.

When I think of the desire we should have to share the Gospel with others, I often recall Alma's desire to cry repentance to everyone. He said, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people." (Alma 29:1.) But Alma also went on to say that he sinned in his wish because he knew that he should be content with the things which the Lord had allotted to him.

Is not this often the case with each of us? We always wish for better circumstances, rather than taking advantage of the ones the Lord has given us. We forget that we have to work first, and then the Lord will bless our efforts. This fact was clearly

<sup>(</sup>For Course 1a, lesson of November 7, "We Share with Others"; for Course 9, lesson of October 24, "A Leader Is a Missionary"; for the general use of Courses 17 and 29, and of general interest.) of the course of t

pointed out to me while laboring in the town of Arbroath.

In that north Scottish town, my companion and I had the opportunity to baptize a wonderful lady, Sister Low. The week following her baptism, we began a home Sunday School; and we soon had two adults and five children attending. Teaching the children in this wee Sunday School was one of the highlights of my mission.

We met in this home Sunday School throughout the summer, and on two occasions we were able to take the children on a Sunday School picnic. At these outings the children set a real example for all of us in missionary work. They were enthusiastic about the picnics, and they spread this enthusiasm to some of their cousins and one of their uncles. We invited these people to go along with us, and a few months later I was able to see this man, a brother to Sister Low, and his wife and family baptized into the Church. I am certain that the enthusiasm of those wonderful children, who were regular attenders at Sunday School, was a great help in preparing the way for us to teach that family.

As President J. Reuben Clark, Jr., once said, "It is not where we serve, but how." We all have opportunities to share the Saviour's teachings with others, whether direct or indirect, and to feel the joy which comes through helping others realize the truthfulness of the Gospel.

Library File Reference: Missionaries-Mormon.

# THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. To purchase magazines, quote code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material. Abbreviations on the chart are as follows: First number quoted is the year. Second number quoted is the month. Third number quoted is the month. Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)
Fbs—flannelboard story. Cs—center spread.

Cs—center spread.
Isbc—inside back cover.
Osbc—outside back cover.
\*—not available.

	SUNDAY SCHOOL COURSE NUMBER													
Nov.	1	1a	3	5	7	9	11	13	15	17	21	25	27	29
7	55-7-Cs 57-5- Cover 59-5-144 61-8-280	59-8-252, 272 61-10-Cs			59-6-207 63-9-320	63-Nov, Dec 64-Jan to Oct Series on Jesus the Christ		59-8-247 59-9-283 59-9-296 59-9-Cs 61-8-247 61-9-304	64-8-322	59-8-252 59-9-294 59-9-312 59-10-328 61-8-286	64-9-346	55-10-Cs 56-1-Cs 59-9-304 61-10-334	58-4-Cs 58-5-Cs* 62-3- Isbc	59-9-281 59-9-286 61-7-248 61-8-258 63-7-240 63-8-278
14	59-3-85 64-10- Cover 64-11- Cover	59-4-132 61-9-302	61-10-354 63-6-Cs	64-4-Cs 64-11-432	59-6-207 61-10-327	59-10-320 62-12-410 63-8-280		59-8-247 59-9-283 59-10-320 61-9-304 61-10-354 61-11-361	59-9-284 59-9-294	61-8-260, 268 61-9-300 61-9-304	64-3-102		62-3- Isbc	59-8-252 59-9-294 61-9-293 61-10-328 63-8-274
21	59-4-114 59-7- Cover 61-10-333 64-1- Cover	Fbs 61-9-304	59-10-335 Fbs 61-9-304 61-10-347 63-9-Cs	61-10-325 63-9-Cs	59-10- Cover 59-10-335 Fbs 61-9-304 61-10- Cover 63-9-Cs	59-9-292 62-2-58	61-8-287 61-8- Isbc	59-7-212 59-9-281 61-7-250 61-9-289 61-10-340	63-10-344 64-4-149	59-9-Cs 61-9-289 61-10-360 Isbc	61-5-169 63-3-112	59-9-310 63-7-247 63-8-282 63-9-318	58-7-Cs	61-7-230 63-9-355
28		55-12-Cs 64-5- Cover	59-8-252, 272 61-9-293 61-10-328	59-10-345 61-10-330 62-8-260	109-9-290	59-9-292	59-6-200 63-10-348	59-9-312 59-10-328 61-8-286			63-4-129 64-7-264	63-8-282 59-9-310 63-9-318	57-8-230 58-6-Cs 58-7-Cs	59-10-Cs

## TO LOVE AS JESUS LOVES

by Elder Thomas S. Monson of the Council of the Twelve

As Jesus, our Lord and Saviour, ministered among men, He was constantly beset by such groups as the Sadducees or the Pharisees who would direct leading questions to Him in an effort to confound Him. Of such was the inquiring lawyer who stepped forward and boldly asked: "Master, which is the great commandment in the law?" I suppose Jesus must have been weary by this time, having answered query after query, and perhaps we would be critical of the impetuous lawyer; yet I am grateful that this cardinal question was asked.

Matthew records that Jesus said unto him:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

And Mark concludes the account with the Saviour's statement, "... There is none other commandment greater than these." (Mark 12:31.)

No one could find fault with the Master's answer. His very actions gave credence to His words of instruction. He demonstrated genuine love of God by living the perfect life; by honoring the sacred mission that was His. Never was He haughty. Never was He puffed up with pride. Never was He disloyal. Ever was He humble. Ever was He sincere. Ever was He true.

Though He was led up of the spirit into the wilderness to be tempted by that master of deceit, even the devil, though He was physically weakened from fasting 40 days and 40 nights and was an hungered, yet when the evil one proffered Jesus the most alluring and tempting proposals, He gave to us a divine example of true love for God by refusing to deviate from what He knew was right.

When faced with the agony of Gethsemane where He endured such pain that his sweat was, as it were, great drops of blood falling down to the ground, he exemplified the epitome of true love, the pinnacle of perfection, by saying, ". . . Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22:42.)

Jesus throughout His ministry blessed the sick, restored sight to the blind, made the deaf to hear,

and the halt and maimed to walk. He taught forgiveness by forgiving. He taught compassion by being compassionate. He taught devotion by giving of himself. Jesus taught by example.

As we survey the life of the Master each of us could echo the words:

I stand all amazed at the love Jesus offers me,

Confused at the grace that so fully he proffers me;

I tremble to know that for me he was crucified,

That for me, a sinner, he suffered, he bled and died.

I think of his hands pierced and bleeding to pay the debt!

Such mercy, such love, and devotion can I forget?

No, no, I will praise and adore at the mercy seat.

Until at the glorified throne I kneel at his feet.

1Hymns-Church of Jesus Christ of Latter-day Saints, No. 80.

#### **ELDER MONSON**



<sup>(</sup>For Course 9, lesson of October 24, "A Leader Is a Missionary"; for Course 13, lessons of October 17-31, "Testimony"; for Course 29, lesson of November 7, "By Their Fruits"; for the general use of Courses 15 and 17, and for all Gospel teachers. To support Family Home Evening lesson 40.)

\*From the author's talk at the Sunday School session of General Conference, April 4, 1865.

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To Peter at Galilee Jesus said, "Follow me." To Phillip came the same instruction, "Follow me." And to the publican, Levi, who was sitting at receipt of customs, came the beckoning call, "Follow me." Even to one who came running after Him, one who had great possessions, came the words, "Follow me." And to you, my brothers and sisters, and to me, that same voice, that same Jesus calls, "Follow me."

How can you and I answer such a call? Is it required that we, too, lay down our lives as He did? Some have.

Earlier this year, under assignment from the First Presidency, I visited the stakes and missions in the South Pacific. During our stay at Melbourne, Australia, President and Sister Richard S. Tanner took us on a visit to the great War Memorial which stands on an imposing setting in that beautiful city. In that edifice, as you walk through its silent corridors, there are tablets which note the deeds of valor and acts of courage of those who made the supreme sacrifice. One could almost hear the roar of the cannon, the sound of the caissons, the piercing scream of the rocket, the cry of the wounded. One could feel the exhilaration of victory and at the same time the despair of defeat. In the center of the main hall, inscribed for all to see, was the message of the memorial. The skylight overhead permitted easy reading; and once each vear at the eleventh hour of a November day the sun shines directly upon that message, and it fairly stands up and speaks . . . "Greater love hath no man than this, that a man lay down his life for his friends," (John 15:13.)

#### Our Lives Should Reflect Love of God

The challenge of today is not necessarily that we should go forth upon the battlefield and lay down our lives, but rather that we should let our lives reflect our love of God and our fellowmen by the obedience we render his commandments and the service we give mankind.

Jesus instructed us, "If ye love me, keep my commandments." (John 14:15.)

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21.)

Years ago we danced to a popular song, the words of which were, "It's easy to say I love you, it's easy to say I'll be true. Easy to say these simple things, but prove it by the things you do."

Yes, the oft-repeated statement is yet ever true: "Actions speak louder than words." And the actions whereby we demonstrate that we truly do love God and our neighbor as ourselves will rarely be

such as to attract the gaze and admiration of the world. Usually our love will be shown in our dayby-day associations with one another.

I think of the Seminary students at Highland High School who launched a program to help a family receive the blessings of the temple. They contributed modest amounts themselves and worked most diligently on various projects over a period of time until their goal had been accomplished.

The proceeds were sent to the president of the Samoan Mission with a letter which asked only that the funds be used to assist a family to receive their temple blessings. Those students never missed the money they contributed. They never suffered as a result of the service rendered in the projects undertaken. Rather, they were blessed and felt privileged, in this small way, to show their love of their fellowmen. These students will, in all probability, never meet the Samoan family which was benefitted by their kindness. They will never hear their softspoken, but meaningful, "Thank you," nor see the tears of gratitude of hearts too full to speak.

Yet I was privileged, my brothers and sisters, just a month ago to see this family with my own eyes and to hear their eloquent "Thank you" with my own ears and to feel their gratitude with my own heart.

Oh, that these Seminary students could have seen and heard a teen-age young lady bear her testimony and tell how her family of ten, with the funds made available by this project, purchased tickets from Samoa to New Zealand! They sailed the broad expanse of the Pacific Ocean, sleeping on the open deck of the vessel. They were not worried about storms nor comforts of the body. Their thoughts were riveted on the blessings which awaited them in God's holy house. The mission was accomplished. Temple ordinances were performed. A small sacrifice by Seminary students had resulted in eternal blessings for others. They loved as Jesus loves.

#### Love of God Means "Love Thy Neighbor"

Brigham Young counseled us to "go on until we are perfect; loving our neighbor more than we love ourselves." It is folly in the extreme for persons to say that they love God, when they do not love their brethren. And the Prophet Joseph Smith advised, "A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race."

This is the kind of love which fills the hearts of our twelve thousand missionaries who, in response to a call from God's Prophet, leave the comfort of their own families and homes and go into the world (Concluded on following page.)

to share the most precious message given to man. Such devoted servants of the Lord will never receive the rebuke spoken of by Moroni to those who walk in the smugness of their hearts:

For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the

needy, the sick and the afflicted.

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never diesbecause of the praise of the world?

because of the praise of the world?

Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afficient to pass by you, and notice them not? (Mormon 8:37,

39.)

I saw a typical missionary rendering faithful service far off in the islands of the sea. I know his mother and father and his family. I know that there is love in their home. The father is a bishop in the Holladay Stake.

He has learned how to live on coconuts, taro, boiled green bananas, and other items he had never before known. He has learned to walk miles on end in a downpour of torrential rain. He has learned to endure all kinds of deprivations. Yet, is he unhappy? When I asked him how he was getting along, he answered, "I've never worked harder, nor longer hours, nor under such unfavorable circumstances. But I have never been happier in my entire life. Tell my Mom and Dad that I love them, I love these people, and I love my mission." He is loving as Jesus loves.

We must not feel that the only way we can show our love for God and our fellowmen is to serve in faraway places with strange-sounding names. Our opportunities may be right in our own backyards.

Recently I congratulated a friend of mine who, with his wife and family, was preparing to visit the Manti Temple. I asked him to recount to me the experience of his conversion. I believe you will find it of interest.

Sharman Hummel and his wife, Anne Marie, lived in the eastern part of the United States and enjoyed a typical American family life with their three lovely daughters. They worked together, they attended their church together, and had but the most vague idea concerning The Church of Jesus Christ of Latter-day Saints.

And then the day came for their lives to change. A transfer of employment came, and Mr. Hummel went on to the West Coast to prepare for the arrival of his family. The bus ride across the continent was beautiful but rather insignificant until that bus stopped at Salt Lake City. A young lady boarded the bus and sat next to Sharman Hummel. She was en route to Reno to visit an aunt. Knowing that he was in "Mormon Country," he asked the young lady if she were a Mormon.

When she answered, "Yes," he then inquired, "What do you Mormons believe?"

The young lady described what the Church of Jesus Christ meant to her. She mentioned doctrine, but the emphasis was upon testimony and feelings. She described the simplicity of the Church, its teachings, its chapels, its youth program.

Said Mr. Hummel, "I don't remember everything she said, but I do remember the spirit in which she

said it."

The young lady left the bus at Reno; but all the way to San Francisco, Mr. Hummel could think of nothing other than what he had learned from this young lady. He immediately investigated the teachings of the Gospel; and through the aid of members and missionaries alike, he, his wife, and their children were converted.

Sharman Hummel is today a seventy in the Melchizedek Priesthood. He has served a successful stake mission, and he and his family now enjoy the blessings of the Gospel. He has often confided to me that he has but one regret in his life. He never obtained the name of the young lady who sat next to him on the bus, who, in her humble way, taught him what she believed and the importance of acquiring a personal testimony. Though this young girl will perhaps never know that she helped to bring precious souls unto the Lord, yet she surely demonstrated by her actions that she loved as Jesus loves; for did he not also bring others to a knowledge of the truth?

And what about her mother and father who taught her the Gospel in their home? They, too, loved as Jesus loves; for did he not ask that we teach our children to pray and to walk uprightly before the Lord?

And let us not forget the faithful and diligent Sunday School teachers who each week during all those formative years taught this young lady the teachings of the Gospel and taught so well that she could, as Peter admonished, "give an answer to every man that asketh you a reason of the hope that is in you..." (I Peter 3:15.)

As we return to the activities of our lives, let us remember the words of President David O. McKay, "True Christianity is love in action." We will then love as Jesus loves.

Library File Reference: Charity.

# OFF THE RECORD ON THE BALL





by Charles T. Fletcher\*

Sometime ago I interviewed a 16-year-old boy who had been arrested in a stolen automobile. During our talk, he leaned forward in a very confidential manner and said, "Can I talk to you, off the record?" He wanted to say something that would not go into my official FBI report, something that would not reach the prosecuting attorney, something that would not be used against him.

My answer, of course, was, "No." He had already been advised that anything he said to me as a special agent of the FBI could be used against him in a court of law, and that meant anything,

Many people in everyday life are like this 16year-old youth. They would like to have some of their actions declared "off the record." Whenever they commit a new transgression, they rationalize by saying, "This one won't count." Perhaps they hope it will not count, but hoping will not make it so. Nothing we do in this life can ever be "off the record." Even if a sin is not being recorded by the angels in heaven, it is still being deeply implanted down inside our physical selves-cutting a pathway through our nerve cells and fibers, making it easier to follow the wrong pathway again when the next temptation comes.

During almost 25 years in law enforcement I have seen many young boys and girls slide down the trail from minor delinquency to vandalism, petty theft, and progressively more serious crimes. The numbers of such young people are increasing each year. J. Edgar Hoover, Director of the FBI, recently had this to say about the crime situation in this country:

"The moment has arrived when we must face realistically the startling fact that since 1958 crime in this country has increased five times faster than our population growth! . . . Even more ominous is the fact that this terrifying spiral in crime has come

(For Course 3, lesson of December 5, "A Leader Is Righteous"; for Course 11, general use; for Course 13, lesson of Cotober 10, "Detours"; for Course 15, lesson of Cotober 10, "Detourse,"; for Course 17, general use; for discussing the course 17, general use; for the course 18, general

about through a growing wave of youthful criminality across the nation. Last year for the fifteenth consecutive year crimes involving our young people increased over the previous year. For all serious crimes committed in the United States in 1963, youthful offenders were responsible for a staggering 72 percent of the total arrests for these crimes!"1

According to figures released on June 9, 1965, crime reports furnished by law enforcement agencies throughout the country and compiled by the FBI show that crime is still increasing-two percent during the first quarter in 1965 as compared to the same period in 1964-and this increase continues to involve more youths than adults. Each year these offenses committed by our young people become more vicious and violent.

An example of this shocking criminality recently occurred in an eastern city. A young foreign student was mailing a letter near the campus of his university when he was accosted by an 11-member juvenile gang. Two youths shackled the student's arms, others knocked off his glasses and began beating him. A blackjack, lead pipe, and hard-toed shoes were used. The young man's face was chopped to unrecognizable pulp, and his clothing was searched for money he did not have. Within minutes after police arrived on the scene, the victim of this brutal attack was dead. And what had his 11 attackersall teen-agers—been seeking? The admission price of 35 cents to attend a neighborhood dance.

There are hundreds more such examples where this one came from-from police reports, newspaper libraries, and FBI files.

No community is entirely free from juvenile crime, and it can happen right in our own neighbor-(Continued on following page.)

<sup>&</sup>quot;Remarks of J. Edgar Hoover, "Sword of Loyola" Award Dinner, Chicago, Illinois, November 24, 1964.

"Charles T. Fletcher has had nearly 25 years of service with the Federal Bureau of Investigation. He is employed as a special agent and has had assignments in nine cities throughout the nation. He recognizes and responds to his Church responsibilities, having served as Sunday School teacher, Explorer adviser, and in other ward and stake assignments. He has also officiated on three Boy Scout counsals and the state of the service of the service

hood. In one of the places where my family and I recently resided, a teen-age boy living next door was sent to a state correction school as an incorrigible delinquent. It can happen to our own children or at least to those close to us. Sad was the day when a young lad who had been a member of a Sunday School class I taught was placed under arrest for car theft. This was one time I really felt like a failure, at least as a Sunday School teacher. No child, regardless of race, religion, social position, financial status, or place of residence is immune to error.

One of the most frightening aspects of it all is that many times the most vicious and senseless crimes are committed by youths who not too long before were just "playing hooky" from school, or "snitching" a few pieces of candy from the corner grocery store, or "joy riding" in a car which they had "borrowed."

In the example cited above, those boys had just wanted "35 cents to attend a neighborhood dance." They started out with the little things, and the temptation grew. All too often little things are just steppingstones to something really vicious. This is further evidence that we can do nothing in this life which is "off the record." Every wrong act counts against us, even if it does so only by making future wrongful acts easier to commit.

Now, if you are a 17- or 18-year-old, you may be saying to yourself as you read this, "I've gotten away with a few things" or "I'll bet I could do some of those little things without drifting into a life of crime." Perhaps so, but is it worth taking the chance? In my 25 years of experience in law enforcement, I have never been told by any youthful or even any adult criminal that he or she had any idea, when committing that first petty offense, that this was the start of a life of crime; and I have asked nearly all with whom I have had contact.

Jim Roe² certainly thought that he could do the little things without them becoming steppingstones to something really vicious; but one thing led to another, which is often what happens in the making of a criminal. Jim was just 15 when he and another boy, 17, were on trial for murder in a west coast city. They were surprised by a merchant as they burglarized his store. They did not intend to commit murder, just burglary, but Jim fired a 22-caliber pistol at the businessman and killed him instantly. Jim happened to have the gun because he and his 17-year-old companion had obtained it in another burglary just a week prior. They had broken into a grocery store to obtain money and just happened

to discover a pistol in a drawer near the cash register. It just happened to be loaded. They had not intended to steal a gun, just money; but there it was, so Jim took it. It became a murder weapon. Jim had had only two prior scrapes with the law—once for tripping an alarm box and once for stealing a quantity of keys from a public school. No one could have convinced Jim that he was on the road to becoming a murderer when he first tripped that alarm box, but one thing led to another. Nothing we ever do, no matter how insignificant, is ever "off the record."

Drifting into a life of crime follows a similar pattern to that of forming a bad habit. We do something once, and it becomes easier to do the second time. The third time it is easier still, and so on. Knowing then, that what we do once can possibly become a way of life, how important it is when we are young to avoid that first misdeed, to resist that first temptation to stray, to shy away from that first petty offense!

How can we, as individuals, do this? How can we help solve this problem rather than become a part of it?

Again calling on Mr. Hoover to give us the benefit of his vast experience in law enforcement, we find that among other suggestions, he had the following to make to parents in a recent article entitled: "You Must Help Your Youngsters in the War Against Criminality." <sup>3</sup>

"Maintain a strong family relationship, with proper respect for parental authority a requirement of your children.

"Provide your children with responsibilities by giving them specific tasks to perform. Encourage them to take on outside activities to earn money or perform voluntary services.

"Keep your children busy with wholesome activities and control the type of television programs and movies they see.

"Keep informed on the whereabouts and activities of your children. Know their associates and insure that social functions they attend are properly chaperoned.

"Support worthy youth groups and encourage your children to participate in their activities.

"Take an active part in the affairs of your church and insure that your children receive religious train-

"Be a law-abiding citizen yourself and insist on the just enforcement of all laws."

Lest the impression be gained that all our young people are bad, here is the brief story of Bill Doe.4

<sup>&</sup>lt;sup>2</sup>This is an actual person, but a fictitious name is used.

<sup>&</sup>lt;sup>3</sup>Parents Magazine, July, 1963 <sup>4</sup>This is an actual person, but a fictitious name is used.

Most young people we can be proud of, the ones previously mentioned being definitely in the minority but still sufficient to pose a real problem.

One of the first memories I have of Bill was the night in sacrament meeting when he graduated from Primary into MIA. His proud parents were there, as they were most of the time; and Bill was bedecked with bandlo and badges showing all the various activities in which he had excelled while in Primary. His busy life continued on into the Aaronic priesthood, where he started earning his individual awards and where he held many positions of leadership. Sunday School and Seminary also came in for their share of his attention. I knew a little more about his Scouting activities because later I became his Explorer advisor and was almost as proud as his parents when Bill was awarded the coveted Eagle Scout Badge and later the Duty to God Award.

It was not all Church with Bill, either, because he was active and popular at school. He was not the top student scholastically, but was up near there; and at one time he served as studentbody president. This latter was quite an achievement in a community which was not predominantly LDS. His parents were of moderate means so Bill had a part-time job in a grocery store after school and on Saturdays. This part-time work interfered a little with Bill's participation in school athletics, and he did not try out for any school teams. But he did participate in intramural athletics, and he played on his ward athletic teams.

With all this activity, Bill did not neglect his family nor his parents. He respected and honored them through his own actions. He was the oldest child, and his brother and sisters idolized their "big brother." He never betrayed their trust. There were strong family ties which bound them together, and I know they held regular family prayers.

On one occasion I called upon Bill for assistance in an investigation I was conducting. A box car on an interstate train had been broken into and several cases of liquor stolen. Shortly after this incident, some of the local high school students were having some wild "drinking parties" at various points in the outskirts of town. Since it should have been difficult for juveniles to purchase liquor in this town, it was theorized that possibly among them would be found those responsible for burglarizing that box car. Bill responded with some good suggestions and some names. After making some inquiries on his own, he was able to provide me with enough data to bring about a complete solution of the case. Sure enough, the culprits were among those students who had been partying.

One sad note. One of the culprits was a star basketball player for the local high school. He and two others were just trying to get some liquor for a party. Being too young to buy it, they just happened to hear some older men talking about the carload of liquor which was in the railroad yard awaiting unloading. So they conspired with one of these older men to break into the box car. They did not really intend to steal when they first started out to get the liquor. They did not realize that breaking into a box car of this type was a federal felony; and then, of course, they did not intend to get caught. The judge was kind to the juveniles and gave them probationary sentences. But the important point is this: they now have criminal records, and the basketball player's career ended abruptly.

Back to Bill. He had a keen sense of right and wrong, of duty, of loyalty, and of fair play. He knew he was not a "stool pigeon" any more than I was for investigating the case. He saw his duty and did it. Those who committed the offense sacrificed any claim they might have had on Bill's friendship and loyalty as soon as they broke that seal on the box car.

Later, in a discussion with Bill, he said in all humility, "I really feel sorry for those fellows. They just didn't have the same chance to avoid something like this that I had. I guess if I hadn't been kept so busy by my parents, and by you (his Explorer adviser), by my Sunday School teachers, and by others who had my interests at heart, I might have done something like that, too. But most of all, I'm grateful to my Father in heaven for the strength to resist temptation. That is one of the things I pray for almost nightly."

There is a golf story that I have told for so many years I cannot recall where it originated. A golfer hooked his drive into a sand trap and did not notice that the ball had settled in a large ant bed. After blasting away at the ball three times with his wedge, the golfer had not budged the ball, but he had killed about 900 ants. Other ants were lying around bleeding and dying. Finally two of the ant leaders got together and one said to the other, "You know, our situation is getting desperate. If we are going to survive, we had better get on the ball."

Maybe we can learn another lesson besides industry from the ant: not only to get on the ball, but to stay on it at all times. There could be no one who was more on the ball than Bill Doe, and he certainly did not ever have to lean forward confidentially and ask, "Can this be off the record?"

Would it help if we used these two sayings as guide posts to keep us on the right track and not let us become a part of the crime problem? "Off the record—No!" "On the ball—Yes!"

Library File Reference: Youth.



by the David D. Lingard Family as told to Marie F. Felt

We are the luckiest family in the world, and we have the greatest father and mother ever. Our father's name is David Lingard, and our mother's name is Martha Luton. Just so you will know the rest of us, here we are: Craig, 15; Robert, 13; Paul, 12; John, 11: Rachael, 10: Marianne, 8; Carlos, 6; Eric, 4; and Reina, 2.

The reason we feel so lucky is that we have parents who really care about us. They give us love, food, clothing, shelter, and a good education. They teach us the eternal laws of God so that we can understand them and will want to obey them. They take time to explain what difficult words and expressions mean, such as "covenant," "administration," "priesthood," "gravest," "bankruptcy," "drought," and "widow." They take time to answer our questions, and they do it with simple words and in such a way that we understand. They help us to find answers to our questions in the scriptures, too; and that surely helps.

Just last Sunday, for example, right after dinner, our family got together to discuss tithing. Everyone in the family was there, even Reina, the baby. Each of us who is old enough to read had been given an assignment previously; and, as the lesson was presented by our father, we each took part. Let us tell you about it.

After the opening song by Eric, Marianne offered prayer.

Then it was Father's turn. He began our lesson by saving how fortunate we are to be living today when God has restored His Church to this earth. We should be thankful for our living prophet, President David O. McKay, who guides us and tells us what is right for us to do. A prophet is a man who receives revelations from the Lord. Then Father told us that the great and important principle we were going to consider was tithing.

He began with an interesting story about Lorenzo Snow, when he was President of the Church. At that time President Snow was 85 years old, twenty years older than the age when some people retire. He was concerned about being President for two reasons. One was because of his age and the other was because of the financial position of the Church. At that time the Church was almost bankrupt, and unless money could be found to pay the debts of the Church, all Church property would have to be sold. How to raise such a large amount of money he did not know. He was worried and very much concerned. This was a critical time in the history of the Church.

As we discussed the problem, we concluded that President Snow fasted and prayed for guidance from the Lord. Father told us, however, that the Lord does not come down and solve our problems for us. First, He expects us to do all we can on our own. He will inspire us and guide us; but He expects us first to put forth thought, effort, sacrifice, and hard work.

<sup>(</sup>For Course 7, lesson of November 7, "Lorenzo Snow the Fifth Predicant"; for Course 13, lesson of November 28, "Paying the Bills"; for Course 25, lesson of Cotober 3, "Taw of Tithing"; to support Family Home Evening lessons 41 and 45; and of general interest.)

\*Among other Church activities, Brother David Dunford Lingard is first counselor in Granger North (Salt Lake County) Stake presidency and has been a high councilman and a bishop's counselor, addition to Church activities he is active in civic affairs. He has an area zoning commission. He is presently chairman of a traffic committee in a Salt Lake suburb. He and his wife, Martha Luton, are parents of nine children.

As President Snow awakened one morning, he told his family that the Lord wanted him to go to St. George, Utah; and he wanted them to go with him. He told his secretary to get in touch with all the General Authorities and make arrangements for them to go with him also. He did not really know why he was going. All he knew was that the Lord had told him to go.

It was a long, hard journey. They went as far as they could by train, and then by horse and buggy.

The trip took several days.

When they reached St. George, President Snow went to his room at once. He was still concerned. And as he paced the floor he kept saying, "Why, oh why, have I come to St. George? Why does the Lord want me to be here? Why have I brought all the Church Authorities with me when they are needed so much back in Salt Lake City to take care of the affairs of the Church?"

The next morning he was still worried; but he went to stake conference with the assurance that God wanted him there and that surely, at the right

time, he would learn why.

As the conference proceeded, President Snow arose to talk. He was old and tired and worried. He had come there with a special message, but what was it? Midway through his remarks he paused. He looked upward and his face seemed to light up with understanding. At that moment God revealed to him why he had been sent to St. George. He was to preach once again, and with renewed vigor, the Law of Tithing. Tithing payments were the answer to the Church's financial problem. This was God's way, but the people had become negligent in their payments. Times were hard, and they had used their money for other purposes. President Snow told them that if they obeyed the Law of Tithing they would be blessed, and blessed so abundantly that they would scarcely be able to believe it.

Now at this particular time, in the St. George area there was a great drought. There had been no rain for a long time. The crops were not growing. President Snow told those people that if they paid their tithing, not only would the Church prosper, but that the people personally would also. He promised them, in the name of the Lord, that if they paid their tithing honestly and faithfully, the drought would end. They should plant their crops, and they would be able to reap a bounteous harvest.

Well, the people took President Snow at his word and pledged to do exactly as he said. After all, he was God's Prophet; and God's Prophet does not lie.

On his way home, President Snow and his party stopped in sixteen places and gave 26 talks. All were on tithing, which is God's financial law. They urged the people to keep it as God wanted them to do. The people rallied to the support of their Prophet. Money, through the payment of tithes, began to come in and continued to do so. Within a short period of time Church debts were paid, and the people themselves prospered as God had promised.

Then our father asked if this was the first time tithing had ever been paid by people living on this earth. Of course, it wasn't. We knew that. Craig then found passages in the Old Testament which say,

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed

me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:8-10.)

Then our family discussed ways we could rob God. As we reread the verses from *Malachi*, we discovered that if we failed to give one-tenth of all we received to the Lord, we would be robbing Him.

It was Robert's turn next. He turned to the Doctrine and Covenants and read section 119.

Then we talked of Abraham, who had paid tithes

to Melchizedek, the high priest,

To be sure that all of us really understood what a tithe is and what is meant by tithing, our mother was asked to explain how she taught it to younger children. She said that she put ten marks on the chalkboard. We talked about how much of the ten would belong to the Lord. Then, if we erased the first one which belonged to the Lord and left nine for ourselves, that seemed pretty good. It was easy to give the first one away if we had nine left for ourselves. Then she did it differently. She erased the nine parts that belonged to us and the one that was left was the Lord's. We all decided that it was much harder to give the last one to the Lord after we had spent our nine. It was easier, better, and all were more sure of doing right by the Lord if we paid the tenth first, because if we spent the Lord's share, we were robbing Him.

John then wanted to know if children had to pay tithing on money their father might give them in payment for some special work he had them do. Father had already paid tithing on this money. Would the children also have to pay on what they received? Our father pointed out that the Lord says that we pay one-tenth of all we earn, regardless of whether someone else has paid tithing on it before or not.

Our father then asked us if we are forced to pay tithing. The answer was "No!" We decide whether (Concluded on following page.)

we want to obey God and receive His blessings, or whether we prefer to rob Him.

John then pointed out that tithing is a law. If we violate the law, we will be punished by not receiving the blessings.

Our next discussion was on the Church's use of tithing money. We learned that it is used for the building of meetinghouses, temples, for administration of the Church, such as paying the expenses of the various missions, the making of films, the transportation of those who go on assignments to various stakes and missions, and for the salaries of people employed by the Church.

Several of us had found interesting stories about faithful people who kept this law. John told us about Widow Smith who, with her children, planted, weeded, watered, and harvested potatoes. Then, with her children, she drove to the tithing office. They brought their best potatoes with which to pay their tithing. When Sister Smith was asked by the clerk why they paid tithing when they were in such need, she replied that they wanted to obey the Lord. Also, they wanted the blessings that payment of tithing would bring. No one could influence her otherwise.

Paul told of a Maori woman who would not shake hands with Elder Matthew Cowley until she had placed in his hands a jar of money that she had saved for the purpose of paying her tithing. After she had given it, she would shake hands because then she felt worthy to do so.

Rachael told of a pearl diver who placed his pearls in two piles. The larger pile was his to sell, but the smaller one contained the very best gems. This pile belonged to the Lord. It had one-tenth of all the sea treasure he had found. When a trader came along, he asked why the two piles, so the diver told him. Then the trader asked if he might buy the larger pile. The diver said that he could buy them at the contract price. Then the trader wanted to know if the pile of pearls that belonged to the Lord could be bought. "Yes," the diver said. "But you cannot buy them at the contract price. These are the Lord's pearls. If you want them you will have to pay a higher price." The trader did just that.

After this long discussion, we talked of the experiences that our family had had as a result of paying tithing. Mother was first, and she told us of a time when she and our father had Craig, Robert, and Paul as very young children. Father was going to school and doing extra part-time jobs to earn enough money to support his family. That meant that they did not have much mony to live on. There were many things they needed, but they always paid their tithing first. With the remaining money they

bought what they could. If they could not buy everything that they needed, they went without.

One day as our father was working on a house, the people who lived there asked him if he would like a box of children's clothing that they did not need any more. When he got home with the box, he found undershirts and more undershirts, just what they needed for their three little boys. My, but they were glad!

Craig, who has a paper route, then said that there had been times when he had fallen behind in paying his tithing. How hard it was to catch up! He said that when he did pay on time and in full, he seemed to have few problems.

Our father told us that he and Mother had found this to be very true, that if they paid their tithing on time, our family was healthier and happier.

Now, all of us children, except the two youngest, earn money. Craig has a paper route, and Paul helps him. Robert, John, and Rachael are very much in demand as baby sitters. Marianne takes care of children, too, but only in the daytime when, perhaps, mothers want to go to the store or on some other errand. Even Carlos earns money. His special project is gathering up pop bottles and taking them to the store to get the refund. Sometimes he gets as high as fifty cents for bottles. When he does, he always puts away five cents for the bishop.



Family Home Evening is a planned and successful project in home of David and Martha Lingard of Granger Tenth Ward, Granger North (Utah) Stake. "We have the greatest parents ever?" is the unanimous vote of nine children.

As we closed our meeting, Craig put his chart before us. On it were the words of Malachi that he had read to us previously. This we all read together as a family, and in our hearts we knew that we would pay a full and honest tithing.

Library File Reference: Tithing.

# Our Prophet, David O. McKay

by Willis S. Peterson

As we approach September 8, the birthday of President David O. McKay, the officers and teachers of the Sunday School throughout the world extend heartfelt admiration and appreciation for this great life and leader. On his 92nd birthday we express our wishes for his continued good health.

The following tribute is but an example of the love and admiration felt for this latter-day prophet by one member. These are universal sentiments.

Thousands were thrilled that President David O. McKay could be present and preside over the dedication of the Oakland Temple. His presence contributed a spiritual tone and a heavenly atmosphere that otherwise would have been missing. He spoke in all of the six dedicatorial sessions and was on his feet at least twenty minutes in each session. He spoke for an hour at two different intervals. Many said, "We didn't expect him to be at the dedication—let alone speak at the sessions... the Lord's will be done." It was, and the Prophet presided.

Today President McKay's life attests the validity and truthfulness of the principles taught by the Saviour. He is, to the millions who know him, A LIVING TESTIMONY OF GOD AND HIS SON JESUS CHRIST AND HIS TEACHINGS.

He was nurtured and reared in an earthly home that helped prepare him for his great mission. Through example and precept, his father, David McKay, and his mother, Jennette Evelyn Evans, taught him great truths to live by. An undaunted faith in the living God was kindled early in his life. This faith and understanding has grown to full maturity in his life.

President McKay's brother, Thomas E., said of him, "Whatever 'David O.' (used affectionately) worked at, or studied, or whatever activity he embraced, he did it with all he had. There was never a half-hearted attempt on his part." In this zeal, "with all his heart, might, mind, and soul," he has sought the Kingdom through living the teachings of Jesus Christ. Those who know him best and who have worked with him longest say President McKay seems to follow Jesus in every thought and act.

From the Gospel as taught by the Lamb of God, one might choose any principle and see it exemplified



in the life of President David O. McKay. The conclusion is always the same, namely: The principles taught by Jesus can be applied and lived. The promised blessing of the principle becomes the "doer's" possession.

The Principle of FAITH. President McKay's life demonstrates courage, positive attitude, fear-lessness, and strength in his everyday conduct. Result: His blessing is an undaunted, vibrant, lifegiving faith in God. This is noticeably a source of great strength and joy to him, and he radiates it.

The Principles of LOVE, PATIENCE, KIND-NESS, and CONSIDERATION. So completely are these virtues practiced by him that those who work close to him, and visiting strangers alike, declare: "He radiates a spirituality that feels to be heavenly and divine." His appearance, words, gestures, and thoughts all radiate Godlike attributes possessed only by one in whose life God is made manifest. Result: His blessing is the possession of peace, goodwill toward men, and joy.

The Principle, THE GLORY OF GOD IS IN-TELLIGENCE. President McKay's life demonstrates industry as a student. He developed keenness of mind, alertness to truth. He knows, understands, and lives the Holy Scriptures—quotes and interprets the writings of the "greats" in both prose and poetry ("truth is truth wherever found"). Result: His blessing is knowledge of God.

In His Sermon on the Mount, Jesus warned against false prophets. He instructed His listeners: "Wherefore by their fruits ye shall know them." (Matthew 7:20.)

In our beloved prophet David O. McKay, we have the embodiment of the fruits of the Gospel.

Library File Reference: McKay, David Oman.

<sup>(</sup>For Course 7, lesson of December 12, "David O. McKay, the Ninth President"; for Course 9, lesson of November 21, "A Leader Learns about Christ's Teachings"; and of general interest.)



# HOW MANY IS ONE?

by Reed H. Bradford

SIXTH IN A SERIES TO SUPPORT THE FAMILY HOME EVENING PROGRAM

Each one of us born into this world is a separate and distinct individual. Each of us has some characteristics which make us different from any other person. Obviously, too, we also have some characteristics which we share with all other human beings. But because each of us is one individual whose total attributes are not shared by anyone else, we often do not understand that in certain ways we are not one individual, but many. Let us observe three ways in which this is so.

Recently a woman of 75 years came to a teacher in one of the Church organizations to tell him a story. "I have come," she said, "to tell you something of the history of my life in the hope that it might be of some value to your students. If it is, it may ease some of the sorrow which I now feel.

"When I was a young girl of marriageable age, I had several opportunities to marry. For one reason or another, however, I turned all of them down until I reached the age of 22. During that year a talented man moved to our town. He was occupationally successful; he had poise, was handsome, and he was well accepted in the community. He was not, however, a member of the Church; in fact, he was not a member of any church.

"To make a long story short, may I simply say that he asked me to go out with him, and we dated

(For the general use of Courses 13, 15, 17, 25, and 29; to support Family Home Evening lessons Nos. 34, 44; and of general interest.)

\*The author is indebted to Daniel H. Ludlow for the title of this article. Brother Ludlow informed him that he heard it from Elder A. Theodore Tuttle of the First Council of Seventy.

for several months. One night he told me that he loved me and wanted to marry me.

"I had always been taught by my parents that I should marry a member of the Church, and I knew how much such a marriage meant to them. But I had strong feelings for this man. I felt I loved him in many ways. I also cherished the hope that I might be able to bring him into the Church.

"That night I went home and told my parents of his offer to marry me. I remember my father sitting silent for a long time. At last he spoke. 'My dear,' he said, 'I know you realize that your mother and I have always hoped and prayed you would one day marry a man who holds the priesthood, so that you and your children might participate in the blessings and joys which that priesthood makes possible. But we realize also that you have the sacred right to make your own decision in this matter. We would hope that you would think long and seriously about it, but whatever you decide to do, please know that we love you and will support you in any way we can.' My mother reaffirmed my father's position.

"I did think a long time about what I should do, and finally I went back to him and told him what my parents had said. 'You needn't worry about the religious question,' he replied. 'If you'll marry me, I promise you that you may have absolute freedom to teach any children we may have the principles of your Church. I will not interfere in any way.'

"I married him. In many ways we achieved a wonderful life together. And he did keep his promise, but he never did join the Church. I did the best I could to teach our children the principles of the Gospel, and each was baptized at 8 years of age. But there were two things I did not realize when I decided to marry him. In the first place, I was unaware of the fact that a person influences a child by his total behavior, not just by his words. My husband is a powerful personality, and some of my children were especially influenced by his values and his ways of doing things. I can make the point clear by indicating that we had a total of five children. All of them are now married and have children of their own, but only two of them are active in the Church. The other three are inactive and hold to the same general position concerning religion as held by my husband. These three children have given us ten grandchildren, but none of them-although all are over eight years of age-has been baptized.

"I think you can now understand my sorrow. I now realize that I have become the mother of perhaps generations of individuals, many of whom will not be members of the Church, in this life, at least. Had I married a member of the Church, I feel sure

many more of them would be, for the simple reason that behavior patterns of parents in sensitive areas such as religion are reflected in the lives of their children, and through them, in the children's children."

As parents, let us remember that we are teaching and affecting not only our children, but generations yet unborn.

In a second way each of us is more than one individual. Harrison R. Merrill expressed it well when he said:

Tonight, not one alone am I, but three— The Lad I was, the Man I am, and he Who looks adown the coming future years And wonders at my sloth. His hopes and fears

Should goad me to the manly game Of adding to the honor of my name. I'm Fate to him—that chap that's I, grown old.

No matter how much stocks and land and gold

I save for him, he can't buy back a single day

On which I built a pattern for his way. I, in turn, am product of that Boy Who rarely thought of After Selves. His joy Was in the present. He might have saved

Had he but thought. The ways that I

must go Are his. He marked them all for me And I must follow—and so must he— My Future Selj—Unless I save him!"<sup>1</sup>

Children must remember that the habits they now establish for themselves—whether it is learning to understand the principles of the Gospel and apply them, to study effectively, to make good decisions, to accept responsibility and discharge it wisely—all these things will have a powerful effect in determining what kind of man or woman they become. "The child is father of the man."

Similarly, their attitudes about the present and the future are equally important as vital factors in determining what they will be. Repentance is one of the key principles of the Gospel because it involves their constantly searching for more mature ways of acting—ways that will bring them lasting joy, salvation, and exaltation in the celestial kingdom of their Heavenly Father. Brother Merrill indicates the effect such repentance may have:

Save?—Somehow that word, Deep down, a precious thought has stirred. Saviour?—Yes, I'm saviour to that "Me." That thoughtful After Person whom I see!—

The thought is staggering! I sit and gaze

At my two Other Selves, joint keepers of my days!

Master of Christmas, You dared to bleed and die

That others might find life. How much more I

More I more should willingly give up my present days To lofty deeds; seek out the ways To build a splendid life. I should not fail To set my feet upon the star-bound trail For him—that After Self. . . .

Tonight, not one alone am I, but three— The Lad I was, the Man I am, and he Who is my Future Self—nay, more: I am His saviour—that thought makes me four!

Master of Christmas, that Star of Thine shines clear— Bless Thou the four of me—out here!

Finally, there is another way in which "one" is "many," or may be. The Saviour said, "... I am the true light that lighteth every man that cometh into the world." (Doctrine and Covenants, 93:2.) We should so live that the Saviour's influence can be manifest to the maximum degree. If we live His teachings, the Saviour will find ways to bless us.

I will not leave you comfortless: I will come to you. (John 14:18.)

Similarly, if we have been properly baptized into the Church and earnestly and properly strive to live the principles of the Gospel, we may have the influence of the Holy Ghost in our lives.

Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. (Doctrine and Covenants 84:64.)

The Holy Ghost will teach us . . . "the peaceable things of the kingdom" (Doctrine and Covenants 39:6), will testify of the divinity of the Saviour, and will be a source of comfort and reassurance. Any person who has experienced this kind of influence will understand the words of Alma:

Yea, and now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors; For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these

things of which I have spoken, as I do know; and the knowledge which I have is of God. And I have been supported under trials and

And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; . . and I do put my trust in him, and he will still deliver me. (Alma 36:25-27.)

How many is one? One is many!

<sup>&</sup>quot;Christmas Eve on the Desert," by Harrison R. Merrill; Dusk on the Desert, Utah Academy of Sciences, Arts and Letters, Provo, Utah, 1938; page 6.

## COMPARATIVE ATTENDANCE AT SUNDAY SCHOOL

#### by Herald L. Carlston

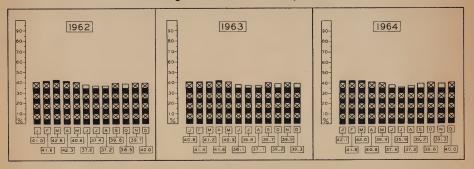
This comparative attendance chart shows an amazing consistency as far as Sunday School attendance is concerned. Fluctuations are slight with a normal dip during June, July, and August.

Just what could be done to increase appreciably

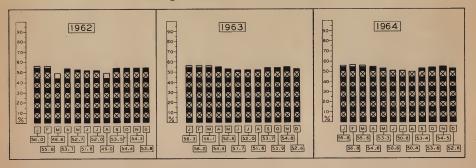
our level of attendance? The answer lies with the adults of the Church. If they were to attend Sunday School to the same extent as do the youth of the Church, the percentage of attendance at Sunday School would advance to the sixty to seventy percent range.

How can we get more adults to come to Sunday School? If priesthood quorum leaders were to urge all their members to attend Sunday School, a great change would be made. Attendance would increase if Home Teachers were regularly to invite the non-attenders to come to Sunday School. Also, with increasing interest in religious instruction in Sunday School, Family Home Evening programs would be greatly enriched.

#### Percentage Attendance at Sunday School



#### Percentage Attendance at Prayer Meeting



(Figures below charts indicate months of the year and percentages of monthly attendance.)





### Daniel in the Lion's Den

#### THE STORY

Daniel, along with other Jewish youths, some of the royal family, and other nobility were captured by King Nebuchadnezzar and brought to live in Babylon.

Because of his wisdom in interpreting the king's dreams, and because of his righteous living and his reliance on his Heavenly Father, Daniel and his capable friends were given posts of authority and honor.

Daniel not only interpreted the dreams of King Nebuchadnezzar, but in later years those of King Belshazzar, Nebuchadnezzar's son. Belshazzar honored Daniel by putting the royal robes of purple on him, a chain of gold on his neck, and proclaiming him third ruler in the kingdom. The very night that Daniel was so honored by the King, the Medes and Persians came into the city, and killed Belshazzar.

The new ruler, King Darius, chose one hundred and twenty princes to help him govern the people, and over these princes were three presidents of whom Daniel was the one to which the others were to be held accountable. He became distinguished above all the other presidents and satraps (princes), because an excellent spirit was in him; and the king planned to set him over the whole kingdom.

This made the princes and the other two presidents jealous. They disliked Daniel because he was so honored by the king. They watched him carefully.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. (Daniel 6:4, 5.)

The men had watched Daniel closely and noticed that he was a very religious man. They knew that he got down on his knees before his open window often and prayed to God. A cruel idea came into their minds.

The men told the king that the princes of the kingdom, the counselors, governors, and presidents had agreed that he, the king, should establish an ordinance or law "... that whosever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." (Daniel 6:7, 8.)

All the presidents had not helped to plan the law because Daniel, one of them, did not know about it. This of course King Darius did not realize. Because he was a heathen king, he felt happy and flattered to hear the law. He consented to sign the document.

Daniel eventually learned about the law but continued to worship God:

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. (Daniel 6:10.)

Then the evil men reported it to the king.

When the king heard this he was most unhappy. He knew now that the law had been made not to honor him but to rid the men of Daniel, whom they hated so much. He tried all that day to think of some way in which he might deliver Daniel from the dreadful punishment.

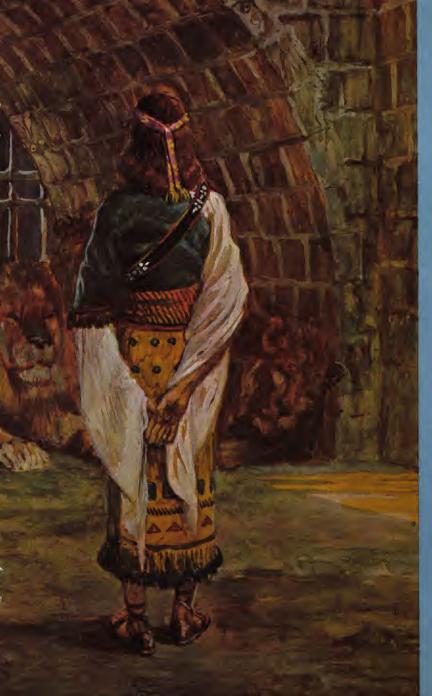
Then the men came again saying that the new law must be obeyed, so King Darius had Daniel cast into the den of lions, and he said to him, "... Thy God whom thou servest continually, he will deliver thee." (Daniel 6:16.)

And a stone was placed at the mouth of the den, making Daniel a prisoner. The stone was sealed with the king's own seal so that no one could remove it.

#### Reference:

Elsie E. Egermeier, Egermeier's Bible Story Book; Warner Press, Anderson, Indiana.





DANIEL
IN THE
LION'S
DEN

From a painting by J. J. Tisset Courtesy, The Jewish Museum, N.Y.C.

Reproduced for The Instructor

#### Daniel in the Lion's Den

THE STORY (Concluded)

Then King Darius went to his place and spent the night fasting. He could not sleep and was so troubled he did not choose to have any kind of entertainment. All he could think about was Daniel's plight.

He could not wait until the dawn to make his way hurriedly to the den of lions where Daniel was. "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Daniel 6:20.)

The king listened, and he heard a voice within the lion's den say, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." (Daniel 6:22.)

How glad King Darius was! He had Daniel taken out of the den by his servants. To the king's surprise, he found that Daniel was not hurt at all because he had trusted in his God.

#### ABOUT THE ARTIST AND HIS PAINTINGS

James Jacques Joseph Tissot was a French painter and engraver. He was born Oct. 15, 1836, in Nantes, France. A student of Ingres, Flandrin, and Lamothe, his early years were spent in Paris painting and etching the contemporary and domestic scenes around him. He did many paintings of Parisian women called "La Femme á Paris," in which he struck out in a satirical way at the follies of modern Parisian life.

In the middle of a successful career, something happened which changed the whole course of his life and painting. One source stated that "some sudden shock or bereavement turned his thoughts from ideals of the cafe and boulevard into more serious channels." Another source said that while Tissot was painting one picture entitled "La Femme Qui Chante dans L'eglise," one of the series of watercolors in "La Femme & Paris," he needed to go to the church repeatedly to get ideas for the picture. While at the church he received the inspiration for the picture, "Christ Appears to Console Two Unfortunates in a Ruin." With this last work a new epoch began in the life of the painter; and in the course of time, the figure of Christ had so attracted him that he was never able to put it out of his mind.<sup>2</sup>

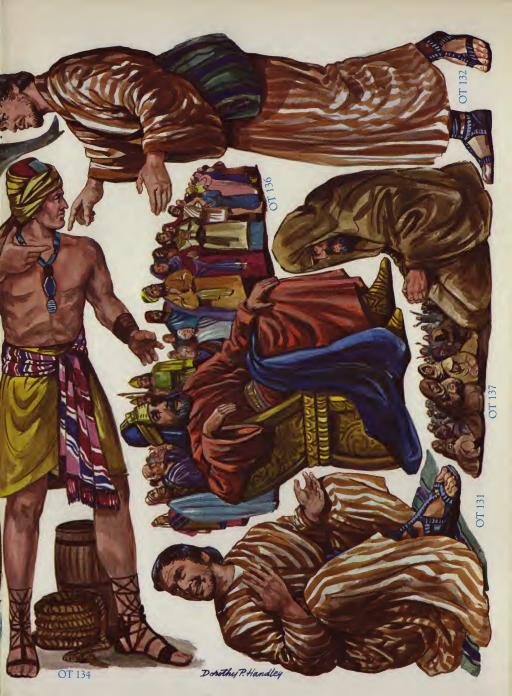
After a stay of some ten years in England, Tissot went to Paris and from there to Palestine, where he spent ten years illustrating the life of Christ. It is for his paintings of the New and Old Testament that Tissot is so well known. A series of 350 drawings of the life of Christ, along with the oil painting, the "Inward Voices," were exhibited in 1895 in Paris.

He completed 372 water colors illustrating the Old Testament before he died Aug. 8, 1902.

As to the authenticity of the scene and costume, Three Lions Inc., publishers, says, "We would like to emphasize that to our knowledge, these Tissot paintings are the only 'authentic' paintings pertaining to the Old and New Testament which have been made. Their 'authenticity' is based on the ten years of solid study in the Holy Land by Tissot and his thorough knowledge of the Bible. Neither before Tissot, nor after him, have there been such realistic paintings of people, customs, dresses, and other details produced, which makes us feel that these pictures are of great value."

<sup>1</sup> The Encyclopedia Britannica, Cambridge, England; at the University Press, 35 West 32nd St., New York, 1911; Vol. 26, pages 1015-1016.
2 Catholic Encyclopedia; Gilmary Society, New York, 1912; Vol. 14, page 741.

<sup>(</sup>For Course 5, lesson of October 31, "Courage of Daniel and His Friends"; to support Family Home Evening lesson 36; and of general interest.)







A Flannelboard Story by Marie F. Felt

Long, long ago, before anyone lived upon this earth, in fact even before this earth was formed, we all lived in heaven with God, our Heavenly Father, and His Son, Jesus Christ. We were happy there, but God knew that we could be even happier and know greater joy if we were to come to this earth to live. Here we would receive bodies such as we now have and would be given a chance to obey God's commandments and choose for ourselves what we wanted to do. And God said, ". . We will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

At one time there lived on this earth a man named Jonah. One day the Lord gave this man a chance to prove himself. He tested Jonah to see if he would be willing to do all things whatsoever the Lord God would command him. The Lord did it in this way.

In the city of Nineveh lived many, many people. They were doing things that were wrong, and the Lord called them a wicked people. "Now the word of the Lord came unto Jonah... saying, Arise, go to Nineveh, that great city..." (Jonah 1:1-2.) There he was to tell the people that the Lord was not pleased with them because of their wickedness; that unless they changed and did good things, the Lord would destroy that great city and all who lived in it. [End of Scene I.]

Instead of obeying the Lord, however, and doing what he had been commanded, Jonah tried to run away. He did not want to give these people God's message and warning. The Bible tells us that he "... went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof (the money required for passage), and went down into it..." (Jonah 1:3.) [End of Scene II.]

But Jonah could not run away from the Lord. The Lord knew where Jonah was and what he was trying to do. He knew, too, that Jonah must be taught a lesson. He therefore "... sent out a great

(For Course 5, lesson of November 7, "Jonah"; and of general interest.)

\*From Sacred Stories for Children by Marie F. Felt. Copyrighted-Used by permission.

wind into the sea, and there was a mighty tempest [storm] in the sea..." It was such a fierce storm that "the ship was like to be broken." Even the sailors were afraid; and every man on board cried out, asking his God to save them. In addition to this, they "... cast forth the wares [merchandise or goods] that were in the ship into the sea, to lighten it..." Everybody but Jonah worked hard. He had gone "... down into the sides of the ship; and he lay, and was fast asleep." (See Jonah 1:4, 5.) [End of Scene III.]

When the shipmaster found Jonah asleep, he awakened Jonah and asked what he meant by sleeping and not helping. They wanted him also to pray to his God to bless and protect them during this terrible storm. After a short time they discovered that it was Jonah who had brought this terrible trouble upon them, and they asked him what he had done that would make the Lord so angry. They asked him also what country he had come from and to which people he belonged.

"And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land." (Jonah 1:9.)

Then the men were afraid. They asked him what they should do so that the sea would be calm.

"And he said unto them, Take me up, and cast me forth into the sea; so that the sea be calm unto you: for I know that for my sake this great tempest [storm] is upon you." (Jonah 1:12.)

But the men did not like to throw Jonah overboard, so they "rowed hard to bring it to the land; but they could not." The storm was too great, and the sea too rough. They now felt sure that the storm would not lessen until Jonah was no longer with them. After praying earnestly to the Lord, "... They took up Jonah, and cast [threw] him forth into the sea: and the sea ceased from her raging [violent moving]." After doing this, the men were very much afraid so they "... offered a sacrifice [offering] unto the Lord, and made vows [promises]." (Jonah 1:13-16.) [End of Scene IV.]

Now the Lord was watching over Jonah so that no harm would come to him. Already "... the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly [stomach] of the fish three days and three nights." (Jonah 1:17.)

During the time that he was there, Jonah had much time to think. He knew how wrong he had been not to obey the Lord. "Then Jonah prayed unto the Lord his God out of the fish's belly." He thanked Him for all the many blessings he had received and promised that he would "sacrifice unto thee with the voice of thanksgiving." He also promised to obey God and do as he had been told to do.

(Concluded on following page.)

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. (Jonah 2:10.)

And the word of the Lord came unto Jonah the

second time, saying,
Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. [End of Scene V.]

So Jonah arose, and went unto Nineveh, according to the word of the Lord. . . . (Jonah 3:1-3.)

Upon arrival there he told the people that God had sent them word that after forty days their great city would be destroyed. Instead of harming Jonah or making fun of him, ". . . the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth [coarse cloth used for making sacks], from the greatest of them even to the least of them." Even the "king of Nineveh . . . arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." (Jonah 3:5, 6.) This is what the people at that time did to show God that they were truly sorry for their doings. It was their way, too, of telling Him they would try to do better.

In addition to dressing in sackcloth and sitting in ashes, the king of Nineveh also sent a message throughout the city requesting that everyone fast. He said. ". . . Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water." (Jonah 3:7.) He asked all of them to pray "mightily" [to a great extent or degree] unto God; also to change from doing evil or wrong things, and do good instead. If all of them would do this, he said, perhaps God would change his mind and not destroy them.

"And God saw their works, that they turned from their evil way, . . ." and He was glad. Because of this, God changed His mind and decided not to destroy the great city of Nineveh as He had said that He would. ". . . And he did it not." (Jonah 3:10.) [End of Scene VI.]

Library File Reference: Jonah.

#### How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Ship during storm. (OT130.)
Jonah in sitting position. (OT131.)
Jonah in standing position. (OT132.)
Jonah in resting position. (OT133.)
Captain of the ship. (OT134.)
A fish large enough for Jonah to be inside. (OT135.)
(Teachers may draw a larger fish after this order.)
King of Nineveh in kingly robes. (OT136.)
King of Nineveh in sackcloth. (OT137.) Ship during storm. (OT130.)

Order of Episodes:

SCENE I:

Scenery: Outdoors. Jonah is seated under a tree.

Action: As Jonah is seated, (OT131) the voice of the
Lord is heard. It tells Jonah to go to Nineveh to

warn the people. Jonah does not want to go. He decides to run away.

SCENE II:

Scenery: At the seashore. Blue sky. Darker blue to represent the ocean. Tan-gray colored flannel to represent the ocean. Tan-gray colored flannel to represent land. A ship is seen near the shore.

Action: Ship's captain (OT134) is on land near the ship.

Jonah (OT132) approaches him and pays his fare

so that he can sail

SCENE III:

Scenery: Blue sky. Darker blue for ocean. Ship is large enough so that captain and sailors can be seen on it. The sea is rough and the ship is tossed by waves. Action: Sailors are throwing things overboard. (OT 130.)

SCENE IV:

Action: Jonah (OT133) is asleep. Captain finds and awakens him. Jonah admits to being the cause of all the trouble. Asks to be thrown overboard. Jonah is swallowed up by a large fish. (OT135.)

Sceney: Sky and ocean. In the ocean is a large fish.

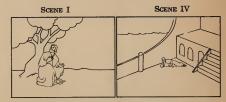
Action: As the fish (OT135) is seen, Jonah is heard
Action: As the fish (OT135) is seen, Jonah is heard
Nineveh. Jonah is next seen on dry land. (OT132.)
The fish has released him as commanded by
God. The voice of the Lord is heard now, again
commanding Jonah to go to Nineveh.

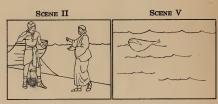
Scene VI:

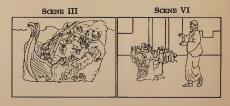
Scenery: Buildings and blue sky are in background. In foreground is tan-gray flamnel, representing earth.

Action: Jonah (OT132) is preaching to the people. The
king (OT136) changes his kingly robes to sackcloth. (OT137.) The people do likewise. They
pray for forgiveness. The Lord grants this.

#### Order of Flannelboard Scenes









IN a former article I gave an account of my first day's work in baptizing the Indians on Bear River, after they had applied to me so many times to do so. I then promised to give the readers of *The Instructor* something more on the Indian question, and I shall now tell the reason those Lamanites were impelled to ask for baptism.

Four years ago last summer some of those Indians were encamped west of Skull Valley, when one day three strange men came into the lodge of the chief, whose name was Ech-up-wy. After seating themselves they commenced talking to him on religious matters. This seemed so strange to him that he turned and scrutinized them closely. The visitors were evidently Indians, as they had the Indian complexion. One of them was a large, broadshouldered man, quite good looking; the other two were rather smaller than medium size.

The large one was spokesman. They told the chief that the "Mormon" God was the true God, and that He and the Indian's Father were one; that he must go to the Mormons, and they would tell him what to do, and that he must do it; that he must be baptized, with all his Indians; that the time was at hand for the Indians to gather, to stop their Indian life and learn to cultivate the earth, and to build houses and live in them.

They then said to him, "Look!"

He turned his head, and although he was sitting in his lodge, he saw all this northern country about Bear River and Malad. He saw small farms all over it with grain growing and small houses dotting the land. He saw also that these were Indian houses, and that there were a great many Indians at work, apparently feeling first rate. He noticed also a few white men showing the Indians how to work, one of whom he recognized as myself. What seemed more strange than anything else was that he could see

down the canyons on both sides of the mountains, as he might do if he occupied a position in the air above them. After viewing this scene for some time, he turned his eyes in another direction; but not being satisfied, he looked around to see more of it, when, to his surprise there was nothing visible before him but the bare side of the lodge. The visitors then told him that when he got his house built and was living in it, they would come again to see him. They also said something he did not understand, but when he turned to ask them an explanation, lo! they were gone. His buffalo robes were lying just as they had been, but no visitors were there.

The Indians immediately broke camp and came after me, and wanted me to baptize them, saying that their women and children wanted to be baptized as well as the men, and that it was not good for them to come to Ogden to have the ordinance attended to. They kept importuning for baptism, coming after me as often as once every week or fortinght until the following spring, when I went and did my first day's work in baptizing them.

Ech-up-wy did not tell me at the first about this vision, nor, in fact, did he tell anyone else. He could not be made to believe that the place where they are now located was the proper place for them to make farms—although President Brigham Young directed that they should locate there—until, when work on the irrigating canal was commenced, he viewed from an eminence the very scene that was shown him in his vision. After that he was satisfied that he was at work in the right place and told me of his vision and his reason for demanding baptism.

As to whom the men were who visited Ech-up-wy, readers can form their own conjecture; but one thing I can say, that chief has tried as hard to carry out the instructions given to him as any man I have ever seen. He has now built his house, as have quite a number of others; and they feel like getting up out of the dirt.

Library File Reference: Indians (American).

<sup>(</sup>For the general use of Courses 7, 11, and 15; to support Family Home Evening lessons 37 and 38; and of general interest.)

\*Reprinted from The Juvenile Instructor, Vol. XII, Jan. 1, 1877, page 11. Author is the grandfather of General Superintendent George R. Hill.

## Realizing Sunday School Objectives on "Special Program" Sundays



The prime purpose of Sunday School is to teach the Gospel of Jesus Christ to the membership of the Church. To accomplish this objective, the Sunday School has been given the most desirable period in the entire week. It is our aim to utilize every minute of those ninety minutes allotted to the Sunday School to this specific end.

The Sunday School program is divided into two parts—the worship service and the class period of Gospel study. Each has an equally great role to play in giving members a knowledge and testimony of the Gospel and a determination to live by its standards.

On three Sundays each year, in commemoration of Mother's Day, Easter, and Christmas, it is our practice to have special programs.

On these days there are added incentives to direct attention to motherhood, to the actuality and significance of the resurrection, and to the birth of our beloved Saviour, Jesus Christ. Suggested programs are published in The Instructor for each of these special Sundays. These agenda are worked out by especially appointed committees of the General Board with particular objectives in mind. study of these programs will reveal how excellently the objectives have been kept in mind.1

Local superintendencies should feel perfectly free to adapt suggested programs to their own use, or to use other programs of their own choosing, provided such programs can be made to meet the abovementioned objectives. Special care should be taken to keep order, reverence, and spirituality as high as they are in the regular worship service.

The following letter to the General Superintendent from a worried mother in one of the mission branch Sunday Schools shows how an otherwise excellent and entertaining program for the cultural hall failed to reach the Sunday School objectives because of its inappropriateness as a special Christmas program for Sunday:

#### Dear Brother Hill:

I am writing you in regards to our recently held Christmas Sunday morning program. A sacred pageant was given. It was not a pageant written by a member of our Church; it was different in some respects, to something one of our members would have written. But I saw nothing wrong in that.

We had our regular opening exercises and sacrament, then the pageant. It was all in costume, and of course a lot of work was involved. Naturally with such a performance there would be some confusion. Quite a few of the participants were in the basement in costume and were unable to partake of the sacrament.

I enjoy pageants, and seeing children take part. but it did not seem right for Sunday morning where the sacrament was being administered; and when my little 8-year-old son with some others came in beating a drum, cymbals, and other noisy gadgets, as the heralds, it just did not seem proper.

After reading President David O. McKay's talk in the January, 1951, number of The Instructor on reverence, I felt perhaps I was not wrong in my thinking. I know you are very busy, but if you have any information regarding the above matter, I would certainly welcome it.

-General Superintendent George R. Hill.

Library File Reference: Sunday Schools-Mormon-Local leadership.

<sup>1</sup>For information relative to "Special Sunday School Programs," see the 1964 Sunday School Handbook, page 73.

#### The Deseret Sunday School Union

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#### Answers to Your Questions-

These questions were answered at the Semi-annual Superintendent's Sunday School Conference in April of this year.

#### Four P's of Reverence

Q. Someone said there are four P's of reverence. What are they?

A. Prayer, preparation, promptness, and personality.

#### When Do Greetings Cease?

Q. When should the superintendency stop greeting the arrivals to Sunday School and be on the stand?

A. Before the one who is conducting gives the signal for the devotional prelude to begin. Usually friendly, gracious, courteous, and reverential greeters should give a genuine and cheerful, but quiet greeting to all persons upon their arrival.

#### Setting an Example

Q. When does the superintendency and the bishopric set the example for Sunday School reverence?

A. Always. They are a constant example to all members of the Sunday School. By application of the four P's of reverence, particularly with respect to the worship service, they may influence the entire membership of the Sunday School.

#### Three Assistants

Q. May a superintendent have three assistants?

A. Three are not recommended. The only possible exception would involve a Sunday School with double sessions. The superintendency in such a case may need an additional assistant.

#### Women in the Superintendency

Q. When may a woman be in the Sunday School superintendency?

A. When a holder of the priesthood is not available.

-General Superintendency.

#### THE RISING, SETTING SUN

(Our Cover)

When shadows lengthen
And the sun sinks low,
And the harvest of death calls
a friend,

Don't feel you're forsaken, All alone in this world, Or that a soul has now met its end.

For what to some is a setting sun

To others is a rising star.
—Richard E. Scholle.

(For Course 3, lesson of November 14, "We Are Grateful for Life"; for Course 25, lesson of October 24, "Recreation"; and of general interest.)
Library File Reference: Beauty.

#### **Memorized Recitations** -

For Nov. 7, 1965

During September and October these scriptures should be memorized by students in Courses 9 and 15, respectively. They should then be recited in unison during the Sunday School worship service of Nov. 7, 1965.

#### Course 9:

(These verses are one of the four Gospel records of the baptism of Jesus.)

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

—Matthew 3:13-15.

#### Course 15:

(Paul understood and taught precepts relating to the restoration of all things in the last days.)

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

-Ephesians 1:10.

#### **COMING EVENTS**

Sept. 19, 1965 Budget Fund Sunday

Sept. 26, 1965 Begin Teacher-training Class

Oct. 1-3, 1965 Semi-annual General Conference

Oct. 3, 1965 Semi-annual Sunday School Conference



# KEY TO A BETTER WORLD

by Addie L. Swapp

All parents have hopes and dreams for their children. Parents hope that their children will have good friends, pleasant homes, and interesting work. But dreams do not always come true, and it is difficult to know why.

There is one dream that all parents can surely help come true: It is that their children will have healthy, well-adjusted personalities. Parents can help children build their personalities, their inner selves—how they feel, the way they act, the kind of thoughts they have. It shows outwardly in the good way they work with other people and in their ability to put into practice their spiritual beliefs and ideals.

Primarily it is the parents who help their children to become happy, and to be realistic in their approach to life's problems—not only their own, but the larger issues that affect all people.

#### What Kind of Organization Is the Family?

The family is a social organization—a very sen-

sitive structure that has a personality; it is something more than the simple combination of mother, father, and children. The family is a builder of personality. The all-important period for determination of personality trends is the first years of life when the child is exposed exclusively to his family.

Emotional interrelationships of the family group are stimuli to personality development. They are necessary in helping every child develop a feeling of personal adequacy so that he can meet the many problems of life. They help him establish feelings of security with others.

One of the most important is the need for a feeling of security in love relationships. Every child needs the *expression* of love and affection in his family. The relationships which exist in a family group will make or break its members.

Parents today are seeking ways to live with, not for their children. They are searching for ways in which the older and the younger can more deeply enjoy and appreciate one another. It is right here, in these relationships within the family, that we must find the key to a better world.

Art by Dale Kilbourn.

<sup>(</sup>For parents and teachers of Course 1, lesson of November 21, "There Is Love In My Family for Me"; for Course 25, lesson of October 17, "Home Atmosphere"; and of general interest to all parents and teachers.)

While parents are the most important influence in their children's lives, they are not to blame for everything that goes wrong. Everybody in the community, the Church, the schools, and the neighborhood has a part to play in creating a healthy personality in children and youth—including the children and youth themselves.

### Growth Depends on Understanding

Children want to grow up! Parents have a large hand in helping them grow. Their growth toward well-balanced maturity depends on a feeling of understanding and *genuine* interest from those around them.

Children have an uncanny skill for seeing through—in feeling through—a grownup's words and actions. No amount of endearing terms will convince a child he is loved, if his parents are either bored or disappointed in him. Occasional exasperation is not likely to do lasting damage if, deep down within himself, the child is aware that his mother and father really understand and love him.

If we want the goals of integrated personality and maturity for our children—the time to start is now! We must work at it day after day, every day, through all the little things we do and say.

### Privileges, Responsibilities, and Cooperation

Privileges are always pleasant. We like to offer privileges, and we like to receive them.

Responsibility so often appears to be a necessary evil. This attitude is especially common in children, and it is often a source of much family trouble. Responsibility is often considered a contrast to pleasure. The feeling that responsibility is unpleasant seems to come from connecting it with that which is imposed from without, while pleasure is associated with freedom of choice.

Actually, as mothers and fathers, we have all participated in happy activities. We and our children have found that responsibilities can be shared and accepted without the feeling that they were being enforced.

Children take pride in their skills, and they are happy when parents recognize these skills. They enjoy being given freedom to develop any abilities they may have. Without appreciation and acknowledgment of their abilities and achievements, they cannot develop into confident, self-assured adults.

To encourage children's development, to give them freedom to grow, to show pleasure in their successes and sympathy in their failures—this is the essence of both love and good teaching. Love means understanding; love means trusting; love means showing affection; and love means cooperation.

Cooperation! Is it a family dream, or is it a pos-

sibility? When a family works together in such a way that the needs of each member are fulfilled better than they would be in isolated activity, we have realized the essence of cooperation. It means overcoming the rebellious side of our personalities. It means establishing a healthy framework of thinking and acting for all regarding privileges and responsibilities in the home.

### Enjoy the Children

Joy comes with a genuine, personal interest in each youngster. This includes spending time with them, talking with them, playing with them, doing things with them; showing an interest in their hobbies, their friends; and their school work. Some of the things we might do to help cultivate the confidence and friendship of children include:

Planning short hikes with them,

Encouraging an interest in and a love for nature. Taking an interest in their sports.

Talking to them and their friends about the things they like to do.

Providing them with opportunities to grow and develop according to their own ability and interests.

Avoiding comparing them with their friends and relatives.

Encouraging them to express their inner feelings openly and without fear. Talking freely with them.

Encouraging them to make friends of their own age-group.

There is no greater joy than a warm, close, and affectionate relationship with each child in the family. We enjoy our children more when we learn what to expect of them year by year, and we can avoid much unnecessary worry if we realize that what looks like misbehavior is "normal" for children at certain age-levels.

It is the essential emotional "togetherness" of the family which creates the sense of comfort and protection from which children may gradually and wholesomely be weaned, growing in strength to face the larger world outside with courage and conviction.

### A High Calling

The world of tomorrow will be made by the children of today. Surely an understanding of infancy, childhood, and adolescence has world-wide significance. Recognizing that improvements in child care and education can change society for the better, what life work is more important than that of parent and teacher? Engaged in this work, we are laying the foundations of peace and goodwill among men. In harmonious living in a family there is concrete hope for a frightened world.

Library File Reference: Family life.

# Hymns of Thanksgiving

Senior Sunday School Hymn for the Month of November



HYMN: "Now Thank We All Our God"; author, Martin Rinkart; composer, Johann Cruger; Hymns—Church of Jesus Christ of Latter-day Saints, No. 120.

Good husbandry, good management of our economic affairs, no doubt contributes to our peace and comfort in life. But we need to remind ourselves that possessions and wealth cannot, of themselves, produce a happy life. It is rather the spirit within us that gives life and joy to our souls.

Let us therefore seek wisdom, judgment, understanding, and the spirit of thanksgiving. Let us seek faith, temperance, knowledge, which are enduring to the end of time.

The spirit of thankfulness is immediately a spirit of happiness. When we sing, for example, "When Upon Life's Billows," (Hymns, No. 202), our hearts are instantly warmed. This hymn happens to be not specifically a prayer to God, not so much a hymn of worship, but rather a song of instruction and happiness, and an excellent one it is.

We have been urged by wise

men, prophets, and by revelation to cultivate the spirit of thanksgiving and to recognize the hand of the Lord in all things. "And in nothing doth man oftend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments." (Doctrine and Covenants 59:21.)

The hymn we are now considering conveys a spirit of worship before our Heavenly Father, and exhorts us to the offering of thanks, especially at this time of harvest season. The music and also the words are powerful, mature, serene, and wonderfully reverent.

### To the Chorister:

The clear expression of this music requires it to be sung in full voice, forte throughout, and that means loud. The melody is in an excellent range, not too high, so that everyone who wishes may sing it.

This great choral melody is over 300 years old and has no doubt been sung in the stately and majestic tempo of 66 beats per min-

ute. This melody was originally written in half notes rather than the quarters which we have in our hymnbook. Perhaps today this grand tempo may be a bit too slow for our restless generation. So let us suggest a metronome indication of around 76. The fermatas can then be held three exact beats in each instance. Keep the rhythm steady and stately. People are apt to wander from a straight tempo, but your unerring beat can keep them in the grand "golden mean" of steady rhythm.

### To the Organist:

Play in a reasonably full and bright tone quality. Use a strong pedal bass. Let everything be legato, yet repeat clearly all repeated notes. We see no technical difficulties in the playing of this music, but if it should be new to you, then practice it sometime when the people are not present. Prayerful and diligent attention to your perfect playing of the organ will reward you with joy and success.

-Alexander Schreiner.

### On Playing Organ Pedals

When two doctors disagree, it is difficult for a layman to know what to do. Perhaps a third doctor needs to be called in. In any event, the disparity needs to be resolved.

We have noticed that quite a number of young organists are apparently led into an awkward method of playing the pedals. We have long wondered where the cause of this difficulty originated, and we think we have found it.

The faulty instruction, in our opinion is found in a book of organ instruction entitled *The* 

Organ, a Method, by Sir John Stainer, published as recently as 1910 by Oliver Ditson. On page 35 it is stated: "Having taken a proper position on the organ-seat, the student should now learn the system of finding different notes on the pedals by feeling with his toes. [The italics are mine.] This is done by discovering the gaps between the short keys, corresponding exactly to the open spaces at the back of the white keys of a pianoforte between, example, B flat and C sharp."

I am willing to allow the above procedure to be followed once only, and I mean once in a lifetime. It would be better still never to indulge even once.

We recommend the following instruction, given in First Lessons on the Organ, by Gordon Balch Nevin, published in 1924 by Oliver Ditson: "Do not use the spaces between the black keys to find your pedal notes! This is an antiquated and worthless method, taught by very few teachers and used by none of the best players."

The best players play pedals with knees adjacent, and in difficult passages with knees touching. I do this, because I try to be one of the best players.

-Alexander Schreiner.

### Junior Sunday School Hymn for the Month of November

HYMN: "Count Your Blessings"; author, J. Oatman, Jr.; composer, E. O. Excell; *The Children Sing*, No. 51.

The words of the hymn chosen for this month remind us of the attitude of our pioneers. "Count Your Blessings" contains a message which has grown to be a source of great strength to Latterday Saints. When it is sung, it has the power to lift a congregation into a spirit of unity. We hope that the concept of this hymn will become dear to children; we realize, however, that its full meaning will not be completely understood by all in Junior Sunday School. But we hope that as our children grow, the meaning of this hymn will grow with them and give them courage when they, too, have problems.

### To the Chorister:

Because this is a long and more difficult hymn for children than usual, we would suggest that the "phrase method" be used. When we teach a hymn this way, we first sing the stanza to the boys and girls three or four times and have them listen for special words or for a particular thought. Then we talk about the meaning of any part they might not understand. Next we sing just the first phrase while they listen. Following this, they take their turn and sing that phrase back to us. We repeat the same procedure with the second phrase. The other phrases are taught in the same manner. As the boys and girls repeat what they hear us sing, we are able to detect any mistakes they might make or any part of which they are uncertain. These sections are practiced until they are sung correctly.

When children are taught by the phrase method, they have to listen carefully in order to repeat what they hear. As they become more familiar with the hymn, we combine two phrases at a time rather than have them sung separately. After this has been done a few times, we can invite the children to sing with us. Finally, we have them sing the hymn without the help of any adults.

We suggest that, to begin with, we teach the first stanza of this hymn to the children; after that, have them learn the refrain. The older ones should be able to learn both the first stanza and the chorus, while young children will perhaps only learn the refrain or even just the key phrase, "Count your blessings." It is far more satisfying for a child to learn one stanza or even part of a stanza so that he knows it well, than to attempt to learn all the stanzas and only be able to sing a word here and there.

An excellent way to find out if boys and girls are really learning a hymn is to have adults listen to them. As teachers and choristers, we are so eager to have the children succeed that, without realizing it, we often do the singing for them; and then they fail to see why they should make any effort.

### November Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"... See that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness..."

¹Mormon 9:29.

FOR JUNIOR SUNDAY SCHOOL

Jesus said: "... Have peace with one another."2

2Mark 9:50.

### Organ Music To Accompany November Sacrament Gems



### To the Organist:

In this hymn there are a number of close intervals, so the chorister may prefer to have the accompaniment played while the children learn it. Although it is written in four parts, we would like the children and teachers in Junior Sunday School to sing the melody only. If the full accompaniment is played, the children might become confused at hearing so many sounds; so we need to have the right hand play just the top notes so a clear melody can be heard. The left hand should be played softly.

-Edith Nash.

Note: The Christmas program suggests that we sing "Away in a Manger"
—The Children Sing, No. 152, and
"Glad Tidings"—Sermons and Songs
for Little Children, page 17. To help
the children become acquainted with
these hymns, it would be well to practice them during November.



Priesthood bearers might accomplish much in genealogical work by . . .

# Mixing Business and Pleasure

by M. Ralph Shaffer\*

A century ago migration to the West brought progress to individuals in both spiritual growth and material blessings. The call, "Go West, Young Man," of Horace Greeley, editor of the New York Tribune, was fulfilled by many of venturesome spirit and religious stamina. Today, by contrast, many individuals and families experience vocational opportunities, recreational pursuits, and renewal of personal associations by travelling east. A businessman, a tourist, or simply a family member seeking to find "the old homestead," in the east, is almost sure to be rewarded if he or she spends a few hours in genealogical work during the trip and does sufficient planning and spadework in advance to make certain that these few hours will prove

I learned last year that my great-grandfather, George Washington Shaffer, lived in Indiana County, Pennsylvania, in the early 1800's. Contact had previously been made with a Mrs. Francis Strong Helman, chairman of the Indiana County Historical Society, Indiana, Pennyslvania, and editor of the publication Your Family Tree. (This publication was discovered by going through the locality card file of the genealogical library in Salt Lake City, under the index, "Indiana County," Pennsylvania.) I had also made contact with a Mr. Paul Shaffer, whose name was given to me by Mrs. Helman in correspondence. This Paul Shaffer lived in Winber, Pennsylvania, a place not too far from Johnstown, where some of my cousins now live.

It so happened that a business trip to Cleveland, Ohio, last November presented me with opportunity to visit Pennyslvania. Cleveland is less than one hundred miles from Pennsylvania; and, on checking airline reservations and fares, I noted that a very small expense would be involved in going from Cleveland to Johnstown. I resolved to see my relatives and to make Johnstown a headquarters in order to visit the towns of Indiana and Winber, Pennsylvania.

Upon concluding my business appointment, I traveled to Johnstown, saw some of my relatives. and then went to see this Paul Shaffer of Winber. not twenty miles distant. We had a delightful visit one evening, and he proved to be a distant cousin of mine. He said he wanted to show me a collection of Shaffer records he had prepared. He had used genealogical sheets printed by the Church and had a stack of records about five inches thick. Though not a member of this Church, Paul mentioned that, "for some reason or other" he had been doing genealogical work on the Shaffer and other lines for about thirty years. While the project had been dormant for some time, he picked it up again on our visit and shortly thereafter sent me a clipping from a local newspaper indicating the nature of his project and what had been done.

After this successful visit with my newly found relative I decided to head for Indiana, Pennsylvania, in order to meet personally this Mrs. Francis Strong Helman who has done so much in genealogy (though she also is not a member of the Church), and who has contributed a periodical to our genealogical library.

I arrived at her home on a rainy morning about 11 o'clock and was delighted to meet both her and her husband. We chatted for some time, and in the course of our conversation she mentioned that she knew something of the genealogical work of the Church. She said that she had been working on genealogy for about thirty-five years; and she

<sup>(</sup>For Course 9, lesson of December 12, "A Leader Keeps a Record"; for Course 21, lesson of November 21, "Achieving Genealogy's Objective"; and of general interest.)

See "Picking a Starting Task"; The Instructor, August, 1964, page 394.

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brought out a volume of group sheets, representing a part of her work, which appeared to be about seven inches thick. These records were principally on her husband's line. She had previously indicated that my great-grandfather, George Washington Shaffer, had married an Elizabeth Helman, and that her husband, Blaine Helman, whom I met, was a direct relative of Elizabeth Helman! Hence, in that very volume before me, was work done over a span of 35 years, work devoted to research of my Helman line which goes back to Germany.

This was an incredible find! I could not begin to copy even a modest bit of the information there, but the opportunity might be available for a microfilm worker of the Church to record the entire Helman records.

She also mentioned that, to her knowledge, the father of George Washington Shaffer was one David Shaffer of York County, Pennsylvania. She advised that I check the York County Historical Society if I had time.

Although time was limited, I traveled to York in the evening and was at the Historical Society very shortly after it opened the following morning. I checked my watch and found that I had only about two hours and forty-five minutes to spend there. The personnel of the Society were very friendly. Upon receiving my request for information concerning the Shaffers in York County, one of the assistants presented me with material prepared in 1938 by a Henry James Young, a research employee of the Historical Society of York County. He had compiled all of the evidences of Shaffer families in York County prior to the year 1850. I looked through portions of the material and noted evidences of a David Shaffer, my direct relative. These evidences were compiled from church records, cemetery records, newspaper records, a civil list, wills, deeds, administration bonds, administration accounts, court dockets, naturalizations, taxables of 1783, mortgages, and Revolutionary War service records. To go through this material would have required untold hours. Yet, here was this cache of information before me; and I thrilled at the thought of finding such a treasure. I asked the librarian if by chance there would be a copy of this work, and she mentioned that there was one copy left! It is now in my possession, a source of invaluable leads and information.

From York I traveled to Pittsburgh on my way home to Salt Lake City, but before leaving Pittsburgh, I remembered that a Dr. Alvin G. Faust of Pittsburgh had been mentioned by Paul Shaffer. I called Dr. Faust, but unfortunately he was not at home. I did talk to his wife and, a few months later, was able to meet him personally during another business trip. It now turns out that Dr. Faust is

a close relative of a Catherine Faust who married the David Shaffer above referenced, who is my ancestor! He, in concert with others, has written a book regarding settlements in western Pennsylvania of the Church of the Brethren, of which he is a member. The publication has been printed; and, fortunately, he sent me a copy. This work makes extensive reference to this now-discovered Faust line. Dr. Faust is head of one of the missions of the Church of the Brethren in Pennsylvania, and this particular church has done a good deal of genealogical work in Pennsylvania and Ohio.

Taking a few hours' time, perhaps fourteen in all (excluding travel time), to do genealogical work in the East has uncovered research work done by others, not members of the Church, covering a cumulative period of perhaps eighty years. The information uncovered in this short expenditure of time has been far more than I could ever have accomplished in a single lifetime. Of course, there remains a great task of sifting the information and proving dates and relationships. This in itself will be a tremendous job; yet, how small it is in comparison with the countless hours through the months and years that these other people have devoted to this work—and not knowing why.

Many of us have heard the experiences of others relating to assistance from the unseen world and confirmations by others who have passed beyond as to this glorious work for the dead. I personally have heard of such things occurring; but only, it appeared, after those individuals had proven their devotion and steadfastness in the work. Many of us may not have such experiences in this life; vet. after a measure of trial of our faith in genealogical and temple work, it does appear that ways open up for acquiring information which to any reasonable mind appear to be beyond mere circumstance or coincidence. Reflecting back, it took me some twenty years of searching, in an admittedly sporadic manner, to learn the identity of my great-grandfather Shaffer. In contrast, it took me barely fourteen hours of interviewing time to uncover the names of perhaps hundreds who are related to that same direct ancestor.

As priesthood bearers, we who are busy earning a living, doing Church work, and keeping domestic fences in good repair, need not reply to invitations to do genealogical work as did Mark Twain, humorously though regrettably, by saying, "No thanks, I'm too busy polishing up this end of the line."

Rather, as the priesthood program emphasizes, the opportunity is for us to take the lead in bringing forth fruits from the opportunities that await us in this great cause.

Library File Reference: Genealogy.



# Building a Deeper Faith through the Study of Science and Philosophy

by David W. Bennett\*

EDITOR'S NOTE: In publishing this article by Brother David W. Bennett, we recognize that many of our young people attend higher institutions of learning and come into contact with courses that can disturb their faith. Parents are concerned because they see a falling away of some students who study philosophy, social sciences, and other courses. We have asked Dr. Bennett, who has distinguished himself as a scholar and teacher in the field of philosophy, to enlighten us concerning his point of view regarding such studies. He expresses here his own opinions and does so at our request to help parents and students develop a resilience of mind and depth to their convictions by wrestling with basic problems of belief. He himself personifies the fact that a young person can strengthen his faith in God if he will push the age-old quests of man to their roots and be honest and prayerful in his searchings. As with other articles in this series, "I Believe," we present the personal beliefs of a Latter-day Saint whom we consider worthy and competent as a scholar in his field. We do not present these views as statements of Church doctrine.

Those who wish further information on this subject may find help in the writing of John A. Widtsoe in Evidences and Reconciliations, Chapter 10, "Does Higher Education tend to diminish faith in the Gospel?" (Bookcraft). Brother Widtsoe states as causes of loss of faith "among a small proportion of those who seek or have sought higher education:

(1) Starvation of faith through lack of study and practice of Gospel principles;

(2) Imitation of persons who have acquired improper habits of life;

(3) Immorality;

4) The failure to understand the real relationship that religion bears to all truth." (Page 43.)

Fifth Article in the Series Entitled, "I Believe"

The Instructor has invited me to say something about the influence which the study of science and philosophy can have on young people as they search for a deeper meaning for their life in the framework of Gospel teachings. I will begin with a few remarks about the nature of science and philosophy, since not everyone understands these terms in the same way.

### Two Aspects of Science and Philosophy

The word "philosophy" is of Greek origin and literally means "love of wisdom." "Science" comes from "scientia," the Latin word for "knowledge." Both philosophy and science are often said to have had their origins among the Greeks in the sixth century before Christ, though, of course, knowledge and the love of wisdom did not spring up over night at that time and place. But two things about Greek science were unique and of special interest for our purposes in this discussion.

In the first place, the Greeks regarded the pursuit of knowledge as a worthy goal in itself, even when it did not necessarily lead to any practical results. As an example we may point to geometry, perhaps the highest scientific accomplishment of the The literal meaning of the word Greek mind. "geometry" is "earth measuring"; and, in the sense of developing skill at measuring their land, much elementary geometry was already known in Egypt and Mesopotamia long before Greek civilization appeared. But Euclid's geometry, as we all remember from our high school days, is not directly concerned with anything practical, and, in particular, has very little to do with land measurement. Euclid's geometry has as its object, not the development of surveyor's skills, but the pursuit of theoretical knowledge; it is a coherent system of general theorems derived in quite a strict logical manner from a small number of fundamental axioms, postulates, and definitions. The achievement of such a coherent system of general knowledge was highly original; and, since something like this seems to be a basic feature in whatever we today would call "science," we are perhaps justified in saying that science began with the Greeks.

In the second place, Greek men of science believed that it was entirely legitimate for science to develop along its own lines quite separate from any

<sup>(</sup>Of general interest.)

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accepted framework of religious ideas. For an example of this point, compare the genuinely scientific systems of astronomy developed by the Greeks with the system of astrology developed earlier by the Babylonians. Though astrology is based in part on accurate astronomical information, it is heavily burdened with Babylonian religious notions which most of us today would regard as empty superstition. As another example, consider the earliest Greek attempts to explain the world of nature in natural terms, like water, fire, air, or earth, or in mathematical terms like number and form. Such primitive ideas led eventually to important scientific advances by directing attention to the search for natural causes and mathematical explanations of natural events. In other cultures men tended to rest content with the simple explanation that the gods are the cause of everything. This idea, important though it undoubtedly is as a basic concept of religion, does not by itself lead to scientific developments. Until science was able to achieve its independence from primitive religious presuppositions, it did not advance very far beyond, at best, mere untested speculation; at worst, sheer superstitution.

What has been said so far about science goes for philosophy, too, because among early Greeks, science and philosophy were one and the same. Science achieved its independence from practicality and from religion, but not, in the beginning, from philosophy, that is to say, wisdom, or concern for some deeper meaning and more general understanding than the term "knowledge" alone suggests. At a somewhat later time science and philosophy did separate when knowledge became extensive enough to require a degree of specialization. In the Alexandrian or Hellenistic world many branches of science divorced themselves from Greek philosophy, which had until then been the trunk of the tree; and philosophy itself became divided into different branches. In our own day we see technology, religion, philosophy, and the sciences, not to mention fine arts and the humanities, as so many different enterprises pursuing their own goals independently of each other, often in open competition or with some mutual suspicion.

### Conflict Arising from These Two Aspects

Suspicions which religious people sometimes have toward science and philosophy can be profitably discussed from the background of the origins of science and philosophy among the Greeks. We recall that these enterprises arose in an environment relatively free of practical or of religious restraints. But are such freedoms a good thing? This is the question troubling many devout Latter-day Saint parents as they send their youngsters to universities. Philosophy seems useless because it is not directed to practical

concerns, and dangerous because it is not pursued within the accepted framework of Gospel ideas. A young student, on the other hand, often feels that any pre-established framework, even the Gospel itself, will inhibit him in freely pursuing the wisdom and knowledge he has come to the university to seek.

That there are parents and students with these attitudes, and many of them, is a fact well known to us all. And that conflict can result from this is another fact equally familiar. Because of our faith in the power of the Gospel to provide an unerring foundation for harmonious human relations, especially in the family, we have sometimes preferred not to admit that such conflict can arise. But the Gospel has never held forth the promise of an absence of conflict in life, but rather the understanding that conflict is a proper and even necessary instrument of development. We must find a better way to face conflict than by refusing to admit its existence.

### Science Faces the Conflict

These difficulties are more strongly felt in some branches of science than in others, and still more strongly in philosophy. In mathematics, physics, or chemistry, for instance, the scientist pursues his goals with considerable freedom and independence from practical concerns or religious presuppositions. In this atomic age we are well aware of the fact that ideas of a highly theoretical and abstract character can exert a profund influence on human life, however impractical they may seem in the beginning. Even ideas which have no foreseeable practical consequences may have the value of satisfying our native intellectual curiosity and of helping us reach a clearer understanding of our world. So the charge of impracticality, at least in these branches of science, is no longer taken very seriously. The other charge, that science is dangerous when it ignores religious presuppositions, is not a serious one for these branches either, because areas of potential conflict are very rare. Religion has very little to say about mathematics, physics, or chemistry; and these in turn have little to do with religion.

In biological and social science conflicts tend to arise much more frequently. Many students of religion feel that this is because science has not yet attained the same degree of precision or reliability in these areas as in the older and better established subjects, and that as errors and excesses incident to youth are gradually eliminated from these sciences, the present sources of conflict will largely disappear. But this seems unrealistic; the history of conflict between science and religion shows that immature ideas may still be entertained in intellectual systems that are many centuries old, and such ideas from the

(Continued on following page.)

side of religion are certainly quite as frequent as from the side of science. A more realistic explanation of the greater conflict in these areas of science might be sought in the intrinsic nature of their subject matter, which impinges much more directly on human life and hence invites a deeper involvement with religious questions.

But, we say, truth itself is eternal and wholly independent of the state of our knowledge or opinion; things are what they are and science in all branches is only a concerted attempt to discover the truth and to understand it. We may properly be suspicious of particular assertions of the sciences at some particular stage of their development, but we do not fear the final outcome of scientific investigations in any field; and the aims and methods of science have our full blessing.

### Philosophy Faces the Conflict

The confidence which science seems by now to have won for itself is still largely withheld from philosophy; here the old suspicions linger. But the same arguments by which we vindicate science will serve the cause of philosophy as well. We do not feel that a scientific career is impractical nor wasted because we have learned how, in the long run, scientific ideas do influence human life, usually for the better; and scientific knowledge is properly valued in itself. Similarly, a genuine love for wisdom, philosophy in the original sense, can never be wasteful or impractical. It will motivate a continuing search for more lasting values, deeper purposes, and clearer perspectives which cannot fail to have a notable impact on our own lives and on the lives of others. And the results of the philosophic quest are prized in themselves quite apart from their practical importance. Nor do we feel that science is dangerous; we have the faith that genuine scientific knowledge cannot ultimately conflict with genuine religious truth, and that immediate conflicts are good for us because they put us in search of a deeper understanding than we now have, either in our religion or in science, or perhaps in both. Why should philosophy be thought any more dangerous? Philosophy, like science, is only seeking to enlarge our knowledge and understanding and feed our love of wisdom; surely there can be no ultimate conflict between these goals and those of the Gospel.

Yet, no doubt, the immediate conflicts for those who study philosophy are strong and real, whatever we may say about the absence of any ultimate conflict. In spite of more than two thousand years of effort since Greek times, the human race seems not to have advanced very far in the direction of wis-

dom. When we begin to study philosophy, we are apt to find more perplexities than solutions; and this will be unsettling for most people. Many of us demand answers which cannot be given at once, and we lack the patience and dedication to pursue them deeply enough. If by studying philosophy we come to feel unsatisfied with some answers we had always accepted before, perhaps immaturely, then we may be in a dangerously insecure state of mind for some time until we can find more mature answers, or until we can achieve the important realization that not all our questions need to be answered at once—we have time (and eternity) for that.

Let us admit, then, that philosophy may be dangerous; when the road to some worthy goal is a dangerous one, should we turn around and run or try to face that danger with courage and with the hope of becoming stronger. A conscientious parent tries to prepare his child for the dangers of life, but he does not try to prevent his child from meeting them and gaining the strength which they bring. And surely there is strength to be gained in the study of philosophy, a particularly important sort of strength of mind and spirit which we admire in the lives of wise men.

### Religion Faces the Conflict

Let us now take a brief look at the idea our young student has that if he is really to be free at the university he should approach his studies without presupposing even the Gospel framework of ideas.

Does this mean, as the young student may insist, that he should now reject all previous religious training and proceed in his studies with a mind open and emptied of all predispositions? Such an idea is not realistic; we can only start something from where we now are, and must not imagine that we would be better off starting from nowhere or that it would even be possible to do so. But if the student means only that his framework of religious ideas should not predetermine the outcome of his studies, that not everything he hears must be made to fit in a pregiven mold, then surely he is right. The Gospel was never intended to act as a pregiven mold.

The religious ideas of an immature young man entering the university are and should only be partially formed, resilient, and on the move. Progress towards wisdom will no doubt require such a young man to modify many of his ideas, and abandon quite a few.

To do so, he may feel, would be a weakness, (Concluded on page 378.)

## IF YE WILL **OBEY MY VOICE**

bu K. Preston Glade\*

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you

unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation. . . . (Exodus 19:4-6.)

The above promise the Lord gave through Moses to the children of Israel as they journeyed from Egypt towards Mount Sinai. Once again the Lord was preparing a people to be gathered together, that a righteous nation might be upon the earth. It was indeed the fulfillment of the promise the Lord had made to their father, Abraham.

The Lord's purpose in gathering a people together, regardless of the time, has always been the same: that is, to build a holy city and to prepare a sanctuary where the Lord might come and reveal to men sacred ordinances that would prepare them for salvation.1

Knowing the success of others no doubt made Moses optimistic about the fulfillment of the promise the Lord had given to His people. There had been Enoch and the City of Zion, which had become a holy nation unto the Lord. There had been other righteous souls from the time of Enoch until the time of the great flood who had been translated and "caught up by the powers of heaven into Zion." (Moses 7:27.) More recently, Melchizedek and his city of peace had been successful in obtaining heaven. (See Inspired Version, Genesis 14:32-34.) This optimistic attitude of Moses was shown in a revelation to Joseph Smith, wherein we read that Moses diligently sought to sanctify his people that they might see the face of God. (See Doctrine and Covenants 84:23.)

The opportunities given to the children of Israel

were never realized, and the promise of the Lord was not fulfilled. Why?

The traditions of their fathers or the traditions of men were such a powerful influence in controlling their behavior that they would not allow themselves to find security in revelations from the Lord nor in His prophet. These traditions prevented them from developing faith in Moses as their leader and Jehovah as their God. As a result of these traditions they lived by the attitude that "seeing is believing," as shown by the golden calf experience. Even Aaron returned to ways of the past and apparently saw no evil in it.

These traditions prevented individual spiritual growth and development. On one occasion two men in camp had the Spirit rest upon them, and they prophesied. A young man ran and told Moses. Immediately Joshua asked Moses to forbid them. Moses then replied, ". . . Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." (Numbers 11:29.) The ways of the past would not allow them to rely upon the Holy Ghost and become prophets unto themselves.

Later the insistence of Israel on having a king against the warnings of the Lord is evidence of the security they placed in the traditions of men.

As a result of their rebellion against the Lord as shown by the golden calf, Moses broke the first set of tablets containing the word of God. When a second set was made, the Lord informed Moses that the law written on them would not be like the first. The priesthood (Melchizedek) would be taken from them and some of the ordinances would not be given them. The law of carnal commandments would be their law, and they would not enter into His rest during their pilgrimage. (See Inspired Version, Genesis 34: 1-4; and Doctrine and Covenants 84:24-27.)

In this dispensation, with Joseph Smith as His spokesman and prophet, the Lord began another gathering of people that they might build an holy city, build a sanctuary, and prepare themselves to see the Lord face to face. As a result of the restoration of the Gospel of Jesus Christ, there was to come a peculiar people, an holy nation, a kingdom of priests.

Anxiously they began to build their city of Zion in Jackson County, Missouri. Little did some realize that it is in the hearts of its inhabitants that Zion must first take hold and be redeemed. Once again it appears that obedience to the traditions of men prevented its fulfillment. Heber C. Kimball reported Joseph Smith as having said, "If the Church knew all the commandments, one half they would reject through prejudice and ignorance."

(Concluded on page 378.)



# Jesus' Use of Words

by Lowell L. Bennion

Arthur Quiller-Couch, a former professor of English at Cambridge University, wrote a delightful essay¹ on jargon. In it he describes jargon as a style of writing that is abstract, vague, general, and woolly. It beats around the bush, misses the mark, and is terribly dull and deadening. Jargon is replete with words like "case," "instance," "character," and "degree," and phrases like "in regard to" and "according to whether."

Quoting an old Latin saying: "Masculine will only be things that you can touch and see." (Professor Quiller-Couch urges students to use concrete language.) Writers like Shakespeare, Goethe, Carl Sandberg, Robert Frost, and many others use this vivid, concrete, masculine style of writing. Note, for example, Shakespeare's description of sleep: "... sleep that knits up the ravell'd sleave of care"; or Goethe's statement, "grey are all theories, green alone life's golden tree."

There is no finer example of crisp, masculine writing than the King James version of the Bible. It contains concrete nouns, verbs of action, relatively few adjectives and adverbs, and a minimum of vagaries and generalities. The Hebrew mind was poetic and vivid in its descriptions of life.

Reprinted in College Omnibus, Harcourt & Brace Co., page 19.

### TEACHER IMPROVEMENT LESSON

Reading the gospels, one is amazed at the Master's use of words. Everything comes to life. One picture follows another. Human beings cross the stage, singly and in dialogue. It is as though one were watching a play. Nature provides the stage and media for illustration. In simple language Jesus reveals profound truths. Note his masculine style in the following typical passages:

". . . Thy sins be forgiven thee . . . Arise, and take up thy bed, and walk." (Mark 2:9.)

"... And if the blind lead the blind, both shall fall into the ditch." (Matthew 15:14.)

"... The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." (Matthew 8:20.)

". . . Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece." (Luke 9:3.)

"Behold, I send you forth as sheep in the midst of wolves...." (Matthew 10:16.)

"... My house shall be called a house of prayer; but ye have made it a den of thieves." (*Matthew* 21:13.)

". . . Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (Luke 7:22.)

"For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Luke 7:33, 34.)

Jesus hung his ideas and principles on words which called forth images of things people could "touch and see." "A sower went out to sow his seed . . . some fell on a rock . . .; and some fell among thorns . . and others fell on good ground." How simple, how clear, how quickening to the imagination!

### **Application**

A Latter-day Saint youth fresh out of college aspired to be a writer. He handed his first essay on religion to a friend who was an English major. It came back with a single comment: "Read the Bible one hour a day." The essay was nothing but jargon—foggy, fuzzy, woolly, general writing, "much ado about nothing."

Teachers of the Gospel of Christ might also look to their use of words, their style of talk. To be sure we must be genuine and natural in conversation in the classroom. Nothing is more painful to a listener than a teacher who multiplies words to be heard of

himself. And yet we may well ask: Do we teach the Gospel of the Lord with some of the vividness—the concreteness, reality, and aliveness which marked his teaching? Do we call a spade a spade?

Elder Boyd K. Packer gave Seminary and Institute teachers an interesting illustration one day. He suggested, for example, that in teaching the principle of faith, one write on the chalkboard: Faith is like \_\_\_\_\_\_. And then challenge the class to fill in a word. Many symbols and illustrations come to mind. Try it!

Faith is like a seed.

Faith is like a newborn baby.

Faith is like candlelight.

Faith is like a springboard.

Faith is like a bridge.

Faith is like a spotlight.

Then the teacher could ask the student who suggests a word to explain why faith is like the thing he named.

The same method can be used with many Gospel principles which remain so vague when discussed in purely abstract terms. An ancient Chinese writer, Loa-tze, compared humility with water. Water always seeks the lowest level, yet it is so powerful that it washes away rocks and mountains, creates valleys, and carries soil into the sea.

### **Cultivating Words**

### Questions

1. Illustrate with a lesson you have to teach how you can bring it to life by using masculine language.

2. How can one cultivate more concreteness and vividness in his style of talk?

Teachers will think of several ways. May we suggest a few: (1) Read the Bible regularly, especially the sayings of Jesus. Some of his style may "rub off" on us. (2) Observe nature and human nature. Jot down illustrations and words in a notebook and use them. (3) Listen to people talk. Some are direct and colorful. This is true among all classes. An old neighbor of ours used to say: "You are as welcome as the flowers in May." Romain Rolland, eminent European writer wrote, "Let your life be big with love like a tree with blossoms in the spring." (4) In our own lives we must bring the Gospel of Christ out of the vague, abstract world of generality and breathe into it our own feelings of love, strength, gratitude, and wonder. We must live it to express it.

### Assignment

Read Matthew, Mark, or Luke and study the Saviour's use of words.

Library File Reference: Teachers and teaching.

### WHY AND WHY NOT?

Junior Sunday School



# WHY ARE THEMES NOT USED IN JUNIOR SUNDAY SCHOOL WORSHIP SERVICE?

It is understanding and conviction that makes each of us, regardless of age, want to live the principles of the Gospel as taught by Jesus Christ. Where better can these things be accomplished than in the classroom, in a friendly, loving, unhurried, and stimulating atmosphere? Here the child can ask questions and receive answers in terms which he can understand.

Some people have asked, "Why not have a theme each Sunday in the worship service around which all songs, talks, and activities can be centered?"

The answer is that this portion of Junior Sunday School is not the place for such a program. The worship service is intended to be a highly spiritual experience, a time for children and adults to worship together through prayer, partaking of the sacrament, singing hymns, and learning of Gospel principles through spiritual presentations from class study.

As well-planned and well-presented lessons unfold in class period, the children will be actively engaged in many activities which can be expressed in the worship service. They will be memorizing pasages of scripture, retelling stories, making illustrations, dramatizing stories, relating personal incidents, recalling Gospel concepts, and doing many other purposeful things. These are the ideas which may be brought into the worship service, and they become successful audience experiences after they have been developed and practiced within the security of the classroom situation. In contrast, a theme-centered worship service is adult imposed and not in the interest of that which is best for the children.

-Junior Sunday School Committee.

Library File Reference: Sunday Schools-Mormon-Junior Sunday School,

showing his lack of conviction; but he is far better off lacking conviction in opinions which may in fact be wrong than in clinging to them tenaciously and preventing them from growing into something more mature and consistent. This is precisely the insight which seems to have made it possible for the Greek mind to make the first advances toward genuine scientific knowledge and wisdom, and which makes our own first advances toward independence of mind possible.

Far from being incompatible with our Latter-day Saint religion, these ideas of growth and independence are absolutely fundamental to it. God, so we believe, has placed us in a world where confusion and perplexity abound; He leaves us free to struggle and grow. Over-solicitous parents, concerned about the dangers of the environment into which they may be sending their untested children, should take comfort from the example of the Heavenly Parent sending His children into a world like ours, fraught with uncertainty and risk. We believe the

risk is justified by the goal which life in such a world may lead us to; similarly, the risk of studying science and philosophy is justified by the hope we cherish of attaining the greater knowledge and deeper wisdom which are the goals of these studies. Much of the strength of our religion derives from a clear recognition of the importance of conflicts and risks in the world and a willingness to face them.

We often hear it said that religion rests on faith, which in the last analysis remains above and beyond science or philosophy. If this is true, then to fear the study of philosophy and science would only show that we lack the very faith on which our religion is to be based.

Perhaps what I have been saying in this discussion will help build a stronger faith—a faith which sees religion, science, and philosophy not in competition, but each contributing in its way to the same goal: a better life based on knowledge and understanding of truth.

Library File Reference: Wisdom,

### IF YE WILL OBEY MY VOICE (Concluded from page 375.)

Years after being driven from Jackson County and after the Lord released the Saints from the law of consecration, Orson Pratt made this observation, "The reason why this law was revoked was because the Lord saw we would all go to destruction in consequence of our former tradition of property. . . ." (Journal of Discourses, Vol. 15, page 358.) It was during the Prophet's life that the Lord made it known that the redemption of Zion would not take place for a "little season."

In this, the Dispensation of the Fulness of Times, the Lord has told us that the priesthood will not be taken from the earth. During this dispensation an environment will be created by members of the Church into which the Saviour will return as King of Kings. The Lord has told us that this environment will be founded upon celestial laws. (See Doctrine and Covenants 105:5.)

If members of The Church of Jesus Christ of Latter-day Saints are not to lose their opportunity to become a peculiar treasure unto the Lord, they, above all people, must learn obedience. They must control themselves and allow the revealed word of God, through His living Prophet, and witnessed by the Holy Ghost to the individual, to supersede their personal interests, private views, and the traditions of men.

Library File Reference: Spiritual values.

### ON GETTING DRESSED

We put on our socks, we buckle our shoes, And turn our hose down tidily; We think it is fun to get dressed all alone When one is five and the other is three,

We button our blouses and straighten our skirts,
It is as easy as it can be;
But girls should be able to dress themselves,
When one is five and the other is three.
—Mabel Jones Gabbott.

(For Course 1a, lesson of November 28, "We Help Take Care of Ourselves.")

### A LITTLE THANKSGIVING

I am thankful on Thanksgiving Day That I can see and hear My mother be a little girl Like me again each year.

For when we go to Grandmother's, She says, "Do that—watch this"; And mother does just what she says, Like any six-year miss.

-Mabel Jones Gabbott.

(For Thanksgiving-lessons.)

# THE FAITH OF OUR YOUTH

by Roy A. West\*

How do we evaluate the faith and loyalty of youth? Is the vision of this chosen generation blurred by a few detailed departures from accepted standards? What are the accomplishments of youth? Has any other generation of youth had such splendid opportunities for achievement? Look at the unusual choices that youth may make among hundreds of vocations. They can receive the best training.

There seems to be a spirit among young people that they recognize the "glory of God is intelligence." If this is not true, why do our youth seem so determined to achieve in school and serve in the Church? Why do we have eighty per cent of our LDS students who voluntarily take weekday religious education? The educational offerings at high school are interesting and challenging, yet our young people fill our Seminaries. During 1964-65 there were approximately 90,000 of our choice young people who crowded the Seminary classrooms. (See chart 1.) They received religious training under carefully selected teachers in the Church. Among this number, 33,000 of these youth arose early in the morning to receive religious instruction and associate with their friends before school commenced. Just to be with friends in a religious atmosphere has a wholesome influence upon maintaining Church ideals. It is a glorious opportunity to meet each morning and start the school day with prayer, a song, and a religious lesson.

There were another 57,000 students who scheduled their high school classes so they could cross the street to devote one hour each school day to the study of religion. Some may contend that those who take Seminary cannot possibly maintain the same scholarship as those who devote all their time to high school work. But contrary to such a belief, these Seminary students maintain an equal scholastic standing with those who do not take Seminary. On the average the Seminary graduates have a higher grade point than those who do not graduate from Seminary.

What is the extent of the Seminary program? There are released-time Seminaries in four states, Canada, and Mexico. In forty-one states, Canada, Finland, Germany, Japan, and Panama, the religious education program is conducted before

school starts in the morning. By reviewing the map you will see the extent of the Seminary program.

On the college level the Institute of Religion program provides religious training for our LDS youth. There are Institutes at 184 colleges and universities. These Institutes are conducted in 23 states and Canada. Almost 24,000 students leave the college campus for two hours a week to take courses in religious instruction at an Institute. (See chart 1.) Many of our LDS students come out of studentbodies where they represent only one percent of the total students on the college campus. It is remarkable that students will seek out members of their own faith and join in renewing their lovalty to live religious ideals. Ten years ago there were only 5,500 students in our Institutes. The present enrollment is an unusual achievement. In 1957 there was a careful estimation of what the Institute enrollment would be by 1975. The prediction was 17,000. That is quite a contrast to our enrollment for the school year of 1964-65 of 23,764 students.

Young people are surprising even the best of us with their faith and loyalty to the Church. They are taking advantage of educational opportunities in the best schools and at the same time enrolling in religion classes and rendering service in the Church.

Let us view some of the achievements of students who have graduated from Seminary and Institute.

A study was made in 22 stakes of the Church. One phase of the study was to determine how many marriages during 1963 were performed in the temple. Chart 2 shows the extent of the young people's religious training, the number, and percent who were married in the temple. One of the significant facts represents that over 93 percent of those who have graduated from a Church school or an Institute of Religion marry in the temple, while only 12.8 percent of those who have had no formal religious training marry in the temple.

There were 83.0 percent of the missionaries from these 22 stakes who had received religious training in a Church school, Seminary, or Institute of Religion. (See chart 3.)

A study covering a period from 1953-54 to 1961-62 of Institute graduates from Logan and Salt Lake Institutes showed that over 99.0 percent of the male graduates were married or sealed in the temple. Among the young ladies the percent of temple marriages ranged from 92.4 percent at the Logan Institute to 95.1 percent at the Salt Lake Institute.

The real test of loyalty and faith of our youth shows that 121,000 students were enrolled in weekday religion classes in the Seminaries, Indian Seminaries, and Institutes of Religion during 1964-65.

(Concluded on following page.)

Library File Reference: Seminaries and Institutes (Mormon).

<sup>(</sup>For Course 11, lesson of November 14, "Present Church Program of Education"; for the general use of Courses 13, 15, 17, and 25; and of general interest. Strother Roy A. West is employed in the administrative offices of the LDS Department of Education.

### THE FAITH OF OUR YOUTH (Concluded from preceding page.)

CHART 1

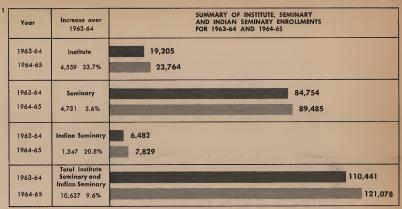


CHART 2

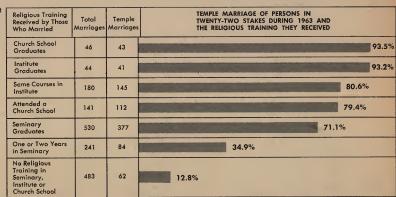
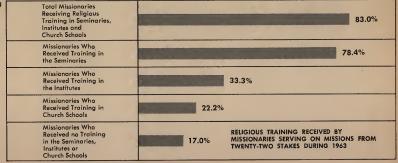
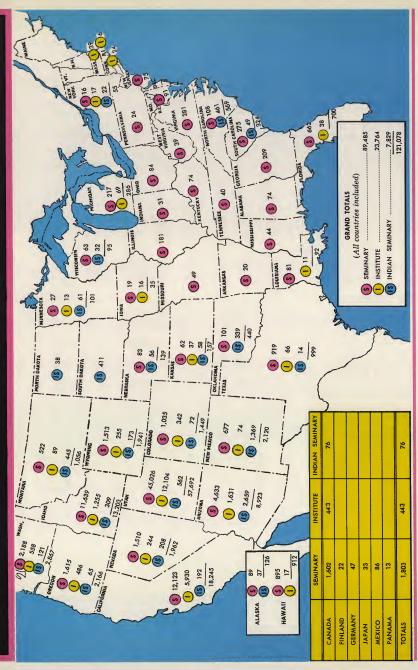


CHART 3



# ENROLLMENT OF INSTITUTES, SEMINARIES AND INDIAN SEMINARIES, 1964-65



THE INSTRUCTOR SEPTEMBER 1965

### DISCIPLINE

Roy Herbert Thomson is the son of a poor Toronto barber. Roy quit school at 14 and began working as clerk for a coal company. When he was 40 he was still struggling.

At 70 Roy Thomson has been described as "the biggest newspaper publisher in history—and probably the richest." His vast business empire stretches over several continents and includes 124 newspapers in eight countries, scores of magazines, and rich television and radio holdings.

Lord Thomson made worldwide headlines in 1963 when he led 138 British businessmen to Moscow and talked for two hours with Nikita Khrushchev.

Roy Thomson's empire building began 30 years ago during the Depression, in North Bay, Ontario, Canada. A smooth-talking salesman sold him a carload of radios in an area known for its poor signal reception. Roy Thomson bought on credit a small, secondhand transmitter. He rented a dressing room in a dusty theater in North Bay and began broadcasting. He spun records, read the news, and gave weather reports. The station prospered. He soon purchased a small. sickly newspaper. He made it strong. He was on his way. He bought newspapers in Scotland. England (including the mighty Sunday Times), the United States. Africa, and Asia.

Recently Lord Thomson was interviewed in his London office by Eddie Gilmore, Associated Press writer. That reporter found his subject, at 70, a big-shouldered, large-headed, friendly man with slick, gray hair who described health and a pleasant family life as

(For the general use of Courses 13, 15, 17; for Course 25, lessons of November 21 and 28, "Discipline": of general interest to Family Home Evening lessons.)
"Los Angeles Times, June 6, 1965, page 2-B.

the real basis of true happiness.

Mr. Gilmore asked the baron if he thought the Soviet Union would ever surpass the United States in industrial and agricultural output.

Lord Thomson replied that he did not think so. Then he added that much could happen. He pointed to "our great lack of discipline" among Western nations. On the other hand, he said, the Communists have discipline. "Liberty with us in many ways has become license," he lamented. "Discipline is a most important thing."

No man under godless Communism could achieve what Lord Thomson has in the freedom of the Western World. But his warning on ebbing personal discipline is timely for all free men.

David, ancient Israel's king who knew the pangs of one lapse in personal discipline, repeatedly reminded men that the Lord gave them laws to help them to learn discipline. And through that discipline, David said, free men found joy and achievement. "The law of God is in his heart; none of his steps shall slide," wrote David of the righteous, disciplined man.<sup>2</sup>

When some of us first met Cecil B. DeMille, he was in the midst of directing scenes in his first great motion picture on law, The Ten Commandments. He was then 74. but he glistened with sweat as he toiled with his cast. He smiled as he told us of long hours of exciting work. He gave every evidence of the well-disciplined man. Two years later he spoke: "We are too inclined to think of law as something merely restrictive-something hemming us in . . . as the opposite of liberty. But that is a false conception. That is not the way that God's inspired prophets and lawgivers looked upon the law.



LORD THOMSON:

Law has a twofold purpose. It is meant to govern. It is also meant to educate."s

The truly well-disciplined man goes beyond the law set forth by others. He also has laws of his own that he faithfully follows.

Edward Higgins White, II, the Free World's first man to walk in space, has been described as "the best physical specimen" of all America's astronauts. He no doubt achieved that honor through setting for himself laws of physical fitness far beyond the requirements. It is said he continues to follow his personal rules religiously. He jogs two miles every day, squeezing a hard rubber ball as he runs. He can do 50 situps and then turn over and do 50 pushups without breathing hard.

Roy Thomson was elevated to the peerage by Queen Elizabeth II on Jan. 1, 1964. He selected his own motto, his own law: "Never a backward step."

From David to Roy Thomson, from Moses to Cecil B. DeMille, from Ed White, who looked down on the earth from space, the words would probably be the same: Discipline makes a man and a people strong. Even more, discipline helps keep them free—and happy, too.

-Wendell J. Ashton.

<sup>&</sup>lt;sup>3</sup>Commencement address, Brigham Young University, May 31, 1987. <sup>4</sup>Time, June 11, 1965, page 27. Library File Reference: Self-discipline.